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# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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Vol. VI.

MARCH, 1916.

Number 3.

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50,000

# Missionary Survey's Campaign for 50,000 Subscribers

## HEAR WHAT JACK SAYS!

"Good friends of the Survey!

"Do you see what has happened to me? I have dropped back 500 points—from 27,500 to 27,000. This was caused by subscribers failing to renew.

"They forgot it, perhaps.

"I'm sorry for that, but I'm not mourning. I believe it is only a temporary setback. You see me smiling—it's because I'm not thinking of the lost 500, but of my faithful and loyal friends and boosters. You are going to help me retrieve the lost ground and go on upward.

"I feel confident of that.

"SURVEY WEEK will furnish the opportunity. It begins Sunday, March 12th, and ends Sunday, 19th. Be sure that your pastor speaks of it to the congregation on that first Sunday—there are many things he can say in behalf of the magazine, and I am sure he is willing to do it—remind him—and give him a fresh copy of the Survey to hold up as he talks about it. Then you follow that up with a thorough canvass during the week. Enlist others in the work. Send to Richmond for sample copies and suggestions about canvassing.

"Let's take a new grip on subscription getting. All that has gone before adds to the force of the argument. Keep hammering; we will get there yet."

## SEE THEM TAKE THEIR PLACES!

Ten Churches mounted the Honor Roll last month. Some of them have been working long and hard for this coveted position. An average of one Survey subscription to every five members puts a Church on the Honor Roll. Some of these Churches have as high as one to three.

The new arrivals are as follows: Mocksville, N. C., Mountain Grove, Va., Paris, Mo., Perry, Ga., Statesboro, Ga., Mt. Holly, Ark., Prairie View, (Mexico) Mo., Ripley, Tenn., Sumter, S. C., Bentonville, Ark.

This makes 133 Churches on the Honor Roll. There are yet 3,305 Churches not on. When all the Churches get on the Honor Roll, the Missionary Survey will have a circulation of 65,000. That will be a great day. Is your Church speeding that end, or blocking the way?

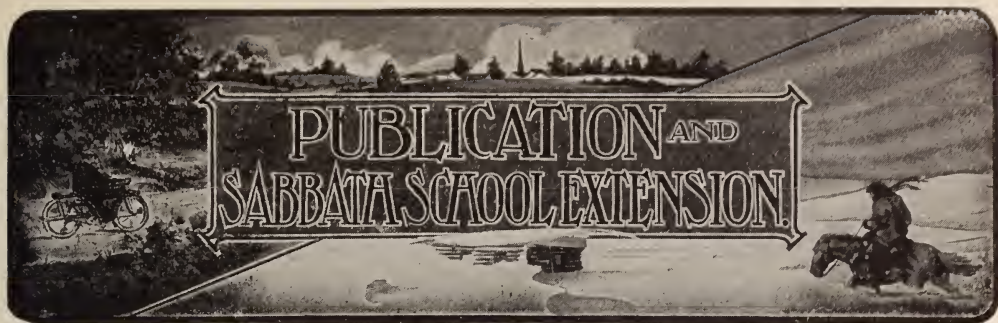
*Twenty seven  
Thousand*











Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, Richmond, Va.

## THE WONDER PLANT.

BY WADE C. SMITH.

IF YOU should ask Mr. Burbank, "the wizard," to produce a plant which would begin bearing fruit the moment the tiny shoot appeared above the soil, he would doubtless smile and tell you such a thing would be impossible even for him to do. He might go further and call your attention to that inviolable principle in nature which makes full maturity necessary to fruitage in plant life of every kind.

If he were in a communicative mood, he might go on to say that those plants which come most quickly to maturity and fruitage are the frailest and shortest lived, and, as a rule, produce fruit which is least in demand.

The rare and delicately flavored "paper shell" pecan, rich in food value and eagerly sought after by purveyors to the wealthy, is borne by a tree which takes about eight years to mature and continues to live and bear through scores of years.

But this is to call your attention to a plant which smiles at the limitations of such natural laws and principles, and which really bears fruit the moment it "sprouts," and continues to bear in ever-increasing volume, in ever-finer quality and sweeter flavor—not for scores of years but throughout all

time,—even projecting its benefits, its delicious fragrance and life-giving health into eternity itself!

This plant's botanical name might be catalogued as *Sabbatica Schola Missioniensis*; but it is best known to the laity as "the Mission Sunday School."

It is astonishing how quickly the fruit appears and how delicious it is. No less remarkable is the disproportionately large yield to the investment of time and the labor expended. We could fill this magazine with the most interesting examples of such happy fruit-



The Mission Sunday School brings them together, shrived their cleanest and clad in their poor best, to "receive with meekness the ingrafted word which is able to save their souls."





Church and manse, Newland, N. C. Outgrowth of Mission Sunday school started three years ago by Mr. Piercy, one of our active Sunday-School Extension men.

age—each one possessing its own peculiar flavor. Let this one suffice:

Last May one of our Sunday-school missionaries in Texas canvassed a community to see if a Sunday school could be organized. He found, contrary to predictions volunteered by the unhelpful, quite a goodly number of people ready for the enterprise, including several Presbyterian families who were “spoiling” for work.

The Sunday school was organized without delay and is now doing splendid work. On the front cover of this magazine will be seen one of the classes—organized in June. Yes, an organized class of Juniors. They have chosen the

very significant name of “The Temple Builders.”

“Organized for what”—did you say? Organized for service, we answer. “And what sort of service could those little folks do”—did you ask? Well, this, for instance: They went out not long ago and gathered in nine new subscriptions to the *MISSIONARY SURVEY*!

Fruit? Early fruit? Yes, exactly. That is a variety of fruit we have been trying to cultivate in the organized classes of some very much older Sunday schools.

But this is incidental, purely. The big fruit of a mission Sunday school and that which ultimately comes—sometimes delayed, sometimes quickly—is an *Organized Church*!

We could point to hundreds of strong churches—the outgrowth of mission Sunday schools,—which have not only been long self-sustaining, but which are themselves now mother churches with mission Sunday schools of their own, and some of them providing the entire support of more than one missionary upon a foreign field.

How is that for fruitage?

How is it for a big yield?

When a keen-witted business man discovers a profit-maker like that, he goes to the bank in a hurry and borrows more capital, enlarges his investment and employs more men. When a farmer hits upon an extraordinary



M. R. Blain, the Sunday school Extension man, who has organized many Sunday Schools, including the one represented in the front cover picture and cited in this article.



A Sunday School in the Tennessee Mountains.

profit-bearing crop like that, he buys more land, hires more laborers and plants on a larger scale.

Shall we be less wise for Christ?

Well, we are.

Indeed, our unthrift is even worse than that comparison would indicate, for we do not have to buy the extra land.

Eighty-five Presbyteries are ready for our occupancy with Sunday school missionaries, and we have only gone into eighteen. The laborers can be had whenever funds are furnished for their support.

There's no question of labor supply here, nor of land, nor of the certainty of large dividends; it is purely a question of a working capital; and in this

progressive day, when any legitimate business scheme in the hands of experienced and trustworthy men can procure unlimited financial backing, it surely will not be said that a great opportunity like that presented in the Sunday school mission field was allowed to pass unseized and a great white harvest lost to the Master for the want of funds from God's people to pay the hands.

The General Assembly authorized the Committee of Publication and Sunday School Extension to ask for \$37,000.00 the year ending March 31st. March is the month designated for the collection for this cause. Let every church make sure that it has a worthy share in the Enterprise.

When one looks on a scene like that at the top of the page, and thinks of the future possibilities in it, the next thought is, "Oh, for leaders who will beat out the safe trail for those little ones; so often misguided—so prone to go astray!" Reader, could you do a greater work than lead that crowd God's way? Will you go and do it? Reasons good for staying where you are? Then help us pay a Sunday School missionary who is ready to go, and capable of making an effective substitute.





The Sunday School on Big Creek, the nucleus for a strong Church.

## A GLIMPSE OF A SUNDAY-SCHOOL MISSIONARY'S ACTIVITIES.

*Rev. Hugh H. Hudson is one of the men in our Sunday School Extension Work operating in West Hanover Presbytery.*

SOME conception of the magnitude of the task may be gotten from the following summary of Mr. Hudson's work for the first seven months, as taken from his report to the Presbyterian Committee of Publication: Traveled 4,057 miles; paid 55 visits to 32 churches and mission points; delivered 61 sermons and addresses; mailed, or supervised the mailing of 4,279 letters, cards, etc.; distributed 426 tracts; distributed approximately 3,450 offering envelopes; assisted in one series of evangelistic services; secured two pastors for vacant fields; increased five pastors' salaries approximately \$500.00; made a house-to-house canvass of seven congregations, and a partial canvass of another; arranged for regular services in one neglected church; assisted in five installation services; organized one new Sunday school; organized six Home Departments, and arranged for



seven others to be organized; organized five Cradle Rolls, and arranged for the organization of five others; organized four Adult Bible Classes; arranged for the proper grading of three schools, and for properly graded literature in nine schools; held 46 Home Mission and Sunday-school Conferences and Institutes; made eight neighborhood Sunday-school surveys, and planned for six others to be made; organized one Boys' Society; raised \$1,483.27 for Presbyterian Home Missions, and \$126.50 for other purposes; secured \$2,250 in appropriations for the Presbytery's work; and managed and edited the Presbytery's monthly paper, *The Home Mission Messenger*, with a circulation of approximately 1,500 copies.

Nearly five years ago Mr. Hudson, then pastor of the Gordonsville group of churches, was elected Chairman of Home Missions in West Hampton Presbytery. About that time the following

conditions were found to exist: There had been practically no gain in the membership of the churches of the Presbytery for ten years; nineteen of the forty-six churches had no pastor or permanent supply; only about \$700 per year was being contributed for the Presbyterial Home Mission work. Nearly every one was discouraged.

A new and aggressive effort was at once undertaken. The Home Missions Committee began publishing a monthly paper, putting it in practically every home throughout the Presbytery. In four years' time the churches of the Presbytery have made a net increase in membership of 570; the Home Mission receipts have climbed up from \$703.19 to \$2,854.12; the last vacant group of churches has just called a pastor. The one isolated church that is without a pastor or stated supply is being served by a ruling elder, who goes there every month to conduct services.

Last July the Home Mission and Sunday-school work of the Presbytery were combined, and Mr. Hudson was called to give his whole time to the superintendency of the combined work. Since that time four fields, involving fourteen churches have reduced the amount of Home Mission aid they have been receiving, and other churches are expected to come nearer self-support in a very short time. One group has become entirely self-supporting. This particular group was canvassed from house to house by Mr. Hudson, in company with one of the deacons from each church, and pledged nearly \$1,550 toward pastor's salary, as against \$663 paid last year! A growing spirit of evangelism is noticeable throughout the whole Presbytery. Neighborhood Sunday-school surveys that have been conducted in several different sections, have revealed conditions that are little less than startling. Particularly encouraging is the interest that is being taken in the prospects for Mission Sunday schools. Approximately twen-



The Mission School breaks the bands of ignorance and nourishes aspirations for "better things."

ty-five such prospects have already been discovered.

#### HOW IS THIS FOR ONE MONTH'S WORK?

During the month of January, 1916, the writer traveled 795 miles; paid seven visits to five churches; preached five times; delivered seven Home Mission, Sunday school and other addresses; held ten Sunday-school and other conferences; distributed some sixty tracts; mailed, or supervised the mailing of, 1,011 letters, cards, etc.; made a house-to-house canvass of the Amherst congregation, securing in round numbers, \$465—an increase of \$165 over the amount formerly paid by this Home Mission church toward pastor's salary; organized a Sunday school in the Tye River church; organized three Home Departments and three Cradle Rolls; formed two Men's Organized Bible Classes and one Women's Organized Bible Class, the former at Buckingham C. H. and Amherst Sunday schools, and the latter at Buckingham C. H. (Maysville church); organized a Boy's Society at Buckingham C. H.; arranged for the proper grading of three schools, and the proper literature therein; made four Sunday-school surveys (see below); raised \$154.50 for Presbyterial Home Missions; managed and edited our Presbytery's monthly paper.



## DETAILS OF SURVEYS MADE IN JANUARY BY MR. HUDSON.

*Tye River Church.*—This church last spring reported a resident membership of 10, and 12 non-resident members. It is the only church in the small village or in the near-by community. The Sunday school had been allowed to die a few months for lack of a superintendent.

The Survey showed that *within two (2) miles* of Tye River, there were at least 59 families not in Sunday school, in which families there were at least 72 men and young men; 122 women, young women and children, besides 19 for the Cradle Roll. The school was again organized, the day the survey was made, and along with it a Home Department and Cradle Roll were started.

*Maysville Church.*—In this church of 91 members it was found that 75 members did not come to Sunday school. Of the 75 there were 56 who could not well attend. Only four men attended Sunday school.

The writer visited the church on a very cold, snowy Sunday. But new plans were then set on foot. *Within two weeks' time*, instead of some ten or twelve present at Sunday school, there were 33 present; both a men's and a women's organized Bible class had been formed, with ten (10) present in each class, with the teachers; a Home Department had been organized, with approximately twenty enrolled; and a Cradle Roll organized, with a membership of eight (8). The pastor writes: "If the interest that has been aroused can be kept up, the situation is quite encour-

aging."

*Amherst Church.*—Of the 80 members of this church, 45 were not in Sunday school. Of these, 27 could not well attend, but were available for a Home Department, which was formed. Of the eighteen members available for the school proper, ten were women, seven were men and young men, one an intermediate. Besides these, there were in the homes of the members nine Beginners and six for the Cradle Roll, the latter being organized, as was also a men's organized Bible class.

*Orange Church.*—In this church of 73 members, it was found that 38 were not in Sunday school, ten being non-resident members, and including also a few in their homes; there were fourteen men and fourteen women available for Adult Bible Classes and 13 for a Home Department, as well as ten others for a Cradle Roll. Preliminary steps were taken for organizing these various departments.

*Waddell's Survey.*—At a former visit of the writer to Waddell's Memorial church a committee of the Sunday school was appointed to investigate the possibilities of Mission Sunday schools near by. It was found that midway between Waddell and Orange churches (a distance of three and a half miles from each church), there was a community in which there were thirty children and twenty-three adults, none attached to any Sunday school. This community has a radius of but *one mile* from its central point, and a Presbyterian home in the center. Plans are on foot to organize a Sunday school in this Presbyterian home, if possible, in the spring.

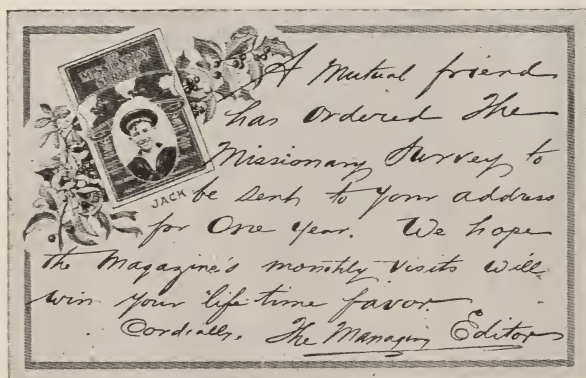
## A SUGGESTION FOR "SURVEY WEEK."

It is quite likely there are many Survey subscribers who would like to help extend the circulation by subscribing for friends. An announcement card has been prepared for that purpose (see reduced facsimile herewith), and will be sent

from this office, with the donor's visiting card or name neatly written, as may be instructed.

The announcement is beautifully printed in sepia tones on an India tinted cardboard of finest quality, enclosed in an envelope to match. It makes a happy announcement of a happy gift; and it helps to swell the circulation and boost jack up the pole. If every

subscriber would give a year's subscription to someone else, our goal would be reached at once.





# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets,  
Atlanta, Ga.

*"That in all things He might have the pre-eminence."*

## WHAT OF THE YEAR?

W. H. GRIFFITH THOMAS.

THE Missionary Societies will this month total the work of the Society for the church year. According to their sense of values the members will be satisfied or disappointed with the record.

The report that will have first and undivided consideration will be that of the Society Treasurer; comparison of this year's gifts with those of last year will be a part of the program of every Society.

Others will thoughtfully review the educational work of the year. Have the programs been carefully prepared and well carried out? Has the literature table had a place at every meeting, and have the leaflets been read? The possibilities of Mission Study will also receive consideration from those who realize that "A knowledge of the facts is a necessary basis for any lasting interest in Missions." Such members will recall the possibilities offered by the Home Mission Class in November and the Foreign Mission Class in February, and rejoice or regret, as the case may be, that the Society accepted or neglected the opportunity offered for united study work at these periods.

The member with social gifts will recall the most interesting social hours of the year and doubtless resolve that

this feature shall be emphasized afresh during the coming year.

Each one of the above features of the Society work is important. Giving, studying, reading, social intercourse all have their place in the program of a progressive society. But are these all? Are these the most important? Has your society had a prayer band during the past year?

S. D. Gordon says: "You can do more than pray *after* you have prayed, but you cannot do more than pray *before* you have prayed."

Have we made prayer *first* in the life of our Society during the past year?



This new building for our Mission at El Paso, was built largely by the offerings of the Women's Societies for Home Missions week, 1914.

If so, then whatever your report may show, your work is acceptable to Him. If we have not made prayer first, then we cannot be sure of His approval of our work.

"Pray ye, therefore the Lord of the harvest, that He will send forth laborers into His harvest. Matt. IX, 38."

"There is one thing with which I am tempted to be somewhat impatient. It is when I hear in missionary addresses, the phrase, "If you can do nothing

else, you can pray," as though prayer were the easiest thing in the world. It is the hardest thing to do for foreign missions. It is much easier to read, or to give, or to go, than to pray. If a man begins to pray for foreign missions, he will find that it takes spiritual power and energy, if his prayer is to be real. Let us make prayer among the most prominent features of our life, as we pray for world-wide evangelization."

## THE LOVE OF GOD.

MALTBIE D. BARCOCK.

God's boundless Love and arching sky  
Above us when we wake or sleep,  
Above us when we smile or weep,  
Above us when we live or die.

God's tireless Love! Beside the cot  
Of her sick child the mother sleeps.  
The Heavenly Father ever keeps  
Unweary watch—He slumbers not.

God's patient Love! Misunderstood  
By hearts that suffer in the night.  
Doubted—yet waiting till heaven's light  
Shall show how all things work for good.

God's mighty Love! On Calvary's height,  
Suffering to save us from our sin,  
To bring the Heavenly Kingdom in,  
And fill our lives with joy and light.

God's changeless Love! The wandering one  
Forsakes, forgets, dishonors; yet,  
Repenting, going home, is met  
With no reproach—"Welcome, my son."

God's endless Love! What will it be  
When earthly shadows flee away,  
For all Eternity's bright day,  
The unfolding of that Love to see!

## THE COUNCIL OF WOMEN FOR HOME MISSIONS.

MRS. JAMES N. MOORE.

**T**HE Council of Women for Home Missions held its annual meeting at North Avenue Presbyterian Church, Atlanta, Jan 5 and 6, as the guests of the Woman's Auxiliary of the Presbyterian Church, U. S.

The Council is composed of representatives from the women's organizations of sixteen denominations from all parts of our country, and this, its first meeting in the South, was a wonderful opportunity for our women to learn of the extent of Home Mission work.

The aims of this body, as explained by Mrs. Fred Smith Bennett, of New York, in her address, "How Women's Boards Co-operate," are, in part, the correlation of the missions of the different denominations, and the institu-

tion of such missions as may be carried on more advantageously interdenominationally.

All the addresses impressed one through the intimate personal knowledge of his subject shown by each speaker.

Mrs. D. E. Waid, of New York, told of the Congress of Missouri in retrospect.

Mrs. May L. Woodruff, of New Jersey, pictured conditions among "Orientals on the Pacific Coast" as she herself saw them during several visits to the Chinese and Japanese quarters of Western cities.

The President, Mrs. George W. Coleman, of Boston, in her address on "Present-Day Mormonism," showed her





The Synodical of Georgia, Athens, Georgia, Nov. 9, 1915.

personal familiarity with the dangerous methods of this cult in seeking proselytes, while Miss Belle Bennett, of Richmond, Ky., spoke of the "Progressive Work among the Negroes of the South" from the knowledge gained by actual work among them. She emphasized the training of colored ministers (instancing the work at our own Stillman Institute), and the value of Chautauquas or Summer schools for negroes.

Dr. Joseph H. Perry told of his own "Work at Ports of Entry," Rev. Henry Roe Cloud, himself a Winnebago Indian, spoke of "The Present Indian Situation," Miss Elizabeth Vermilye, of New York, a writer of mission text books was eminently fitted to speak of "Their Scope and Value," and Mr. John C. Campbell, Secretary of Russell Sage Foundation, designated lines for success in the "Future of the Church Schools in our Southern Highlands."

Mrs. E. C. Cronk, of Columbia, S. C., told us how to train "Our Successors" in a fine address on young people's work.

The devotional services, conducted by Mrs. C. F. Chase, of New Jersey, Mrs.



Mrs. George W. Coleman, of Boston, Mass., President of the Council of Women for Home Missions.

S. H. Askew, and Mrs. Dunbar Ogden, of Atlanta, drew the women who heard them nearer the Great White Throne by their touching and tender appeal.

The official delegates were entertained at luncheon at the Piedmont Driving Club, by ladies representing the denominations in Atlanta affiliated with the Council, while other visitors were tendered a buffet luncheon by Mrs. Frank Inman, who also entertained teachers, boys and girls from

Miss Martha Berry's Mountain School. These young people sang at several of the meetings.

The Assembly's Home Mission Office gave the visitors an automobile ride to points of interest in the city, while all Atlanta women interested in missions were invited to meet the members of the Council at a reception of the North Avenue Church House, Thursday afternoon.

## The Year Book of Programs.

for the Missionary Society will be ready by March 10th, in time to supply every one before the first meeting in the Church year which begins April 1st. These booklets contain a bright, interesting program for every month in the year and include all the causes of the Church.—The subjects are the same as those which are emphasized in the *SURVEY* in the corresponding month and hence the new and up-to-date reading from our excellent magazine can bring added zest to the meeting.

Literature is furnished from the Auxiliary office to carry out each program. The books cost five cents each and every member should have one.

Three thousand of these were sold last year.—We expect to sell 10,000 this year.—Order now and begin with the new Church year.

## KONGO BOXES.

These attractive brown boxes prepared by Mrs. Motte Martin, contain the following material:

1. Book: "Two Little Natives in a Peanut Shell, etc."
2. Leaflet: "Kongo Costumes" with sample of real Congo cloth.
3. American Presbyterian Congo Mission A B C's.

4. Pasteboard Peanut, containing 16 Congo pictures and two dolls.

5. Cowry Shell Pin (cowry shells are still used as money in Africa.)

6. "B. Martin" Blackboard talks.

Every Junior Band in the Church should have this attractive collection. No child will ever lose interest in Africa who has seen the Blackboard talk.

## AN EXERCISE FOR JUNIORS.

*Is the Junior Mission Band Worth While?*

Introductory remarks—President:

It is an open question whether or not the Junior plays a part in Missions. It is evident from some results which we shall mention this afternoon that

the early mission training of children and the efforts of Junior Mission Bands have been abundantly blessed. Let us have some of these results in the lives of missionaries to India.



Response by first Junior:

Many of the Missionaries who have given their lives to India were impressed in childhood or very early youth by the great spiritual need of the ignorant and superstitious people.

Very few know that *Alexander Duff* made up his mind to go to India when he was only 4 years old. His father, they say, showed him some idols, which are still worshipped by millions of those benighted people, and his little heart started its sympathetic beat for India on that very Sabbath afternoon—a beat which ceased only when stayed by death.

*Adoniram Judson*, when 5 years of age, gathered the children of the neighborhood together to play church, and his favorite hymn was: "Go preach my Gospel, saith the Lord." At 24 he went as a Missionary to India, where he labored 38 years.

"A child's will is the Wind's will," says the poet, and we think of childish plans and purposes as lighter than thistle down. But it is not always so. Look at little *Eliza Agnew*, at 8 years old, bending over her map and resolving that when she 'grows up' she will be a missionary. At 30 we see her setting out for Ceylon, there to labor without a day's holiday for 43 years. Three generations of women—mothers, children and grandmothers—passed through her school, and the splendid record is that not one who stayed the specified time left without being a Christian."

President:

We will now have one of our members give testimony from Africa, as to the influence and results of presenting the needs of the Dark Continent to children.

Response by second Junior:

There was *Alexander Mackay*, whom some consider the greatest Missionary since Livingstone. As his father guided his chubby fingers across a map of Africa, and his mother told him stirring tales of heroes, child though he was, in his heart was kindled a fire of zeal for Missions which burned as long as he lived. Not only Uganda, but all Africa owes Alexander Mackay a debt which can never be paid.

*Robert Moffat*, one of the world's greatest Missionaries, was when a boy, a member of a Mission Band of seven. His mother read the stories of the Moravian Missionaries in Greenland and Labrador. When older, Robert said that the memory of those Junior meetings at his mother's knee came upon him with a power irresistible, and he went to Africa, where he worked in mission fields for years. Oh, yes, beyond a doubt, teaching your children missions will

arouse for the cause a sympathetic interest that should never leave them.

President:

Missions are the noblest work in the world. The effort in mission meetings should be to instill into the hearts and minds of the members a love, admiration and enthusiasm for the cause that will increase through life. Thus was the missionary to Persia taught:

Response by third Junior:

"The very first teacher who came to lift up Persian girls into purity, honesty and intelligence was the beloved *Fidelia Fisk*. She was only 3 years old when the going as a Missionary of a beloved uncle impressed her in a way she never forgot. At 11 her favorite game was pretending she was a missionary, and at 15 she knew that the deepest wish of her heart was to obey the command of 'Go.' O, yes, children understand these things and heed them much more than we think. The church too often forgets how many of her great missionaries came to the decision for their life-work while yet Juniors.

President:

Does any one still wonder if, after



Miss Eliza Hood Denham, President of Florida Synodical. Miss Denham has had long experience as President of the Florida Presbyterial and brings consecration and devotion to her new task.



all the work for Junior Mission Bands pays?—if it is really worth while to devote so much time and labor to the organizing and conducting of our Juvenile Societies? Let us now have some convincing illustrations from the South Sea Islands.

Response by fourth Junior:

This is the age when the desire to become a missionary comes to many children.

*James Chalmers*, the missionary hero of New Guinea, who after hearing the Superintendent of the Sunday school read a letter from a missionary in Fiji and then asked the question: "I wonder if there is a boy here who will yet be a missionary and take the Gospel to the Cannibals?" responded in his heart, "Yes, God helping me, I will." Out of the Sunday school room James went and sought a quiet place by the wall near the old bridge, and kneeling down, prayed God to accept him as a missionary to the heathen. Many hundreds of cannibals of New Guinea have reason to thank God for that prayer of James Chalmers.

*John G. Paton*, the apostle to the New Hebrides, in whose life are recorded some of the miracles of modern missions, resolved as a little child in his home in Scotland to preach to those of the Islands who knew not of Christ.

President:

Having had illustrations from many sources and Mission fields, it will be interesting to hear now of some from our own church.

Response by fifth Junior:

*Miss Eliza Talbot*, of Versailles, Ky., when about 8 or 10 years old, chose as the subject of her first composition, "Being a Missionary." She thought much of this life plan of hers, and though she received little or no encouragement at home, the conviction deepened as she grew older. She felt that the Lord had called her to that work, and she could not be happy elsewhere. Finally she went to China as a missionary, where as *Mrs. Dr. W. H. Venable*, she has worked faithfully for over 20 years. In two years a sister followed her, and twelve years later a brother, as missionaries in our great China field.

Another instance is that of *Samuel N. Lapsley*, of Anniston, Ala., our pioneer missionary to the Congo 22 years ago. The power of religion was early manifested in the life of our young hero. At ten years of age he joined the church at Selma, Ala., and like the Lord Jesus, he went

about His Father's business at an early age. For only 2 years later he acted as superintendent of a colored Sunday school near his home. His interest in those people increased and at the age of 24 he and Shepard went into the heart of Africa as missionaries to the savages who had never heard the name of Jesus. In less than 2 years he laid down his life as a martyr to the cause he loved so well.

President:

In our research we have not found a more striking example of a Juvenile missionary society accomplishing its highest purpose in the lives of its members, than that to which *Cyrus Hamlin* belonged at ten years of age.

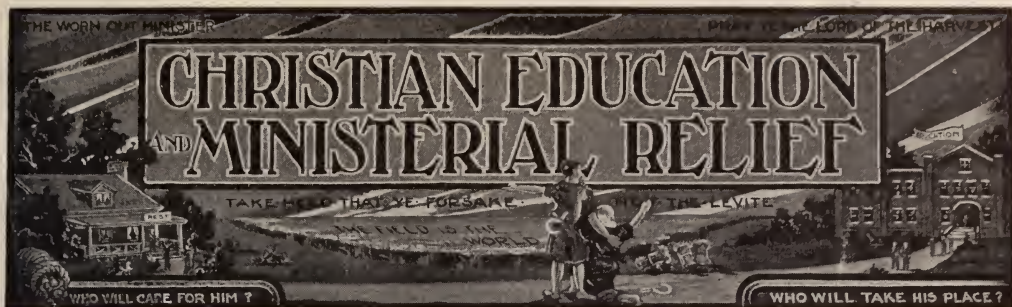
Response by sixth Junior:

It was the reading at home of "*The Missionary Herald*" which fired the young heart of *Cyrus Hamlin* and led him to join a Junior society, contributing one cent a week to educate heathen boys in Christian schools in India. He and his brother were among the first contributors, earning their own money. Cyrus said of himself that he, "Came out of the Mission Box," into which as a lad he had dropped his all—seven cents. Five other boys came out of the selfsame box, into which they had dropped their pennies—all missionaries. What a wonderful record—six missionaries from one small Mission Band was most certainly, to the leader of that group, who trained them, a most wise investment of time.

President:

Conclusion: "There is no more potent influence today in the whole missionary movement than the quiet but effective service rendered by thousands of Mission Bands and Junior Societies scattered throughout the entire church. At the Ecumenical Conference it was well said that nothing in the Church of God today was more beautiful or fuller of promise for the future than the picture presented by a well organized, earnest, enthusiastic juvenile Missionary Society assembled at one of its monthly meetings. If the world is to be evangelized in the next twenty years, as we all hope, the coming generation must do it," and these young people can best be trained in the Junior Mission Bands.

MRS. A. S. MOFFETT.



Address All Communications Relating to  
this Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to

MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## THE FOREMOST CLAIM.

! REV. ARTHUR T. PIERSON, D. D., a foremost Advocate of Foreign Missions.

**T**HERE is a singular unity in the work of the Presbyterian Church not always apprehended even by her members. The manifoldness of that benevolent work all finds a center of revolution in the ministry. \* \* \* If the aged servants of God, those prematurely disabled, or the families of those who have died in the work, are left to want and destitution, our whole system is wretchedly and inexcusably defective.

The Hebrew economy was in advance of anything that has thus far characterized the Christian Church. The Levites, set apart to the service of the sanctuary, were provided for on a magnificent scale. Having no proper inheritance among the Children of Israel, they nevertheless were assured from any possible want from cradle to grave, and their widows and orphans after them. The abundant tithes and offerings, the Levitical cities and their suburbs, and the sacredness of their calling, assured to all those who stood before the Lord to minister to him, the most ample, continuous, and unailing supply of all their wants.

*For Ourselves We Regard the Board of Relief as Foremost in its Claim on the Churches.* A candidate for the ministry in his vigor may manage so

as to supplement parental aid by the work of his own hands, or, even without any outside help, carry on his studies, and his youthful energy may bear the strain. The minister, in the prime of his powers, may be able to supplement a small salary by the work of his brawn or brain, or by rigid economy make a little suffice. But when old age, or premature decay of his powers, disables him from work with mind or muscle, who shall then care for him but the Church he has served? We honestly believe that today nothing hinders young men of promise from entering the ministry *more frequently than* the prospect of *no provision* for old age, or a family left in premature dependence without a head! A business man out of his business success gathers a provision against these exigencies. But *most ministers*, by far the majority, have barely enough to support their families, and cannot lay up against the future. They ought not to be *compelled* to do so. In the nature of the case the ministry can never be and ought never to be a money-making profession. \* \*

We believe God never meant the place of a minister to be ordinarily one of ample means or elegant luxury; but He does mean that no warring bishop should be entangled in affairs of this



life; and to prevent *this*, it is more important than *any other one thing* to assure every servant of God that whatever self-denial may be incident to the days of his actual and active labor, when the day of work is over he shall not suffer want for the necessities of life, or, if prematurely called hence, shall not leave a wife and children to be cast on the charity of the very Church he has self-denyingly served.

It is an insult to call this *charity*, it is in the very highest sense a *debt*, and should be so honored as an imperative obligation owed to those who used their days of strength in the service of our Lord; and no blessing can be expected on a Church which allows the *veteran soldier* of Christ to go down to his grave like an inmate of the poor-house, or a dependent on charity, looking for a miserable pittance bestowed as on a beggar, for the bare substance of life.

The above report was unanimously adopted by the Synod of Pennsylvania, October, 1886, and is sent forth with the prayer that it may avail in arousing a larger interest among our Southern Presbyterian people in the sacred and too much neglected cause of Ministerial Relief.

A notable opportunity is now before our people. One of the liberal elders of the church promises to give fifty cents for every dollar contributed to the Endowment Fund of Ministerial Relief during the year until he has added \$68,000 to the Fund. Every cent of interest from this invested fund goes to meet the pressing needs in our refined and self-denying Presbyterian ministers' homes.

To aid in securing this large offer, remittances should be made at once to Mr. John Stites, treasurer, Fifth and Market Sts., Louisville, Ky.

### PENSIONS FOR PREACHERS.

**J**USTICE Too Long Deferred," is the Chicago *Herald's* characterization of the plans for pensioning retired ministers which were endorsed by a church congress at San Francisco last summer. It was shown that the Protestant churches are already at work securing fifty million dollars for the proper care of retired or disabled ministers and their families, and it was estimated that over sixty millions are needed. Since the conference the campaign for ministerial pensions has engaged the strenuous activities of the various responsible church boards, and has been given both publicity and editorial support by the lay as well as the religious press. "It is the live topic in the denominations today," declares the Detroit *Free Press*, which adds these words of hearty approval:

"The adoption of a pension system would do much to attract more young men to the ministry, for no matter how strong the spiritual call a man feels, he can not be blamed for hesitating to

enter a profession which is so poorly paid, in general, that he can not hope to provide for his old age and that of those dependent upon him.

"The soul of the inadequately paid preacher, no matter how strong his faith, must be strangely perplexed when he contrasts the stately cathedrals built in honor of the God he preaches with the deprivations he endures in order to spread the gospel message. Less magnificent churches and better rewards to the humble toilers in the field would seem more befitting the spirit of Christianity."

"Sometime," similarly observes the Sioux Falls *Press*, "society will give these men their due"—

"We pension the faithful railroad man and the superannuated of scores of industries. Eventually we will care for the broken-down minister who served nobly for precious little in the way of earthly compensation."

"It is commonly asked," says Rev. J. T. B. Smith, editor of *The Veteran*





The Ministerial Band of the Presbyterian College of South Carolina, 1915, 1916. Reading from left to right: Top row; H. J. Williams, C. L. Wilson, R. S. Woodson, E. L. Barber, W. E. Smith, I. D. Terrell. Second row; J. W. Moore, H. T. Bridgman, I. Graham, F. B. Estes. Third row; R. W. Fulton, D. M. McIntyre, P. P. Boggs. Bottom row; H. M. Wilson, J. H. McNiel, W. B. Anderson, C. S. Evans. (Not in the picture: J. H. Powell, M. R. Williamson.)

*Preacher*, "What is the average salary of an American minister, and why he can not save sufficient money to take care of himself and family in his old age?" The average salary of the Protestant preachers is barely \$1,000, according to Mr. Smith, and he states the average salaries in the various denominations as follows: "Unitarian, \$1,221; Protestant Episcopal, \$994; Universalist, \$974; Lutheran, \$744; Presbyterian, North, \$977; Presbyterian, South, \$857; Methodist Episcopal, \$741; Northern Baptist, \$681; United Brethren, \$547; Disciples, \$527; Southern Baptist, \$324." A Congregationalist authority places the average ministerial salary in his denomination under \$800. "These salaries," declares Mr. Smith, "conclusively prove that if the preacher were to save he would rob himself and family of the necessities of life, and cripple his own efficient services as pastor and preacher."

The Methodist Church, like several other denominations, has taken regular

annual collections and has set apart dividends from the publishing-houses for retired ministers. "But," says Secretary J. B. Hingeley, of the Board of Conference Claimants, "the special movement at the present time in all denominations is to increase permanent funds, the income from which shall be used for the benefit of retired ministers and widows." "Methodists are trying," according to Dr. Hingeley, "First, to establish a retiring annuity or pension, based on the years of service given by the minister; and secondly, the providing of such an additional amount as may be necessary in cases where the conditions require more than the pension affords." And a movement has been started in the Church aiming at the raising of a \$15,000,000 fund.

The Presbyterian Church, U. S. A., has now in invested resources almost \$4,000,000, and is busy securing \$10,000,000. The Baptist Church has recently received a \$200,000 unconditional and a \$50,000 conditional gift for the

use of its Ministers' and Missionaries' Benefit Board. Dean Shailer Mathews sees in the movement "something even greater than a noble attempt to care properly for the ministry," namely, "the rising tide of the Kingdom of God." The last General Convention of the Protestant Episcopal Church worked out a systematic plan for pensioning aged and disabled clergymen and for widows and orphans of the clergy. "The Church," said an Episcopalian speaker at San Francisco, "is at last awakening to the need of providing 'an old-age pension, positive and automatic; not an uncertain charity dependent on annual appeals.' The Disciples of Christ have doubled their receipts and their permanent fund for ministerial relief in the last two years." The Congregational Churches are working together to raise a \$2,000,000 fund, and are substituting the basis of "justice for faithful service" for that of "charity to indigence." Similar plans are reported from several other denominations. "There is no pension fund among the Jews," says Mr. Smith, "but the salaries seem ample for the rabbis to lay aside sufficient money for their old age." "The churches," concludes

this review, "are busy raising fifty millions, but they will need sixty-five million dollars to take care properly of the retired minister and the widows and orphans of deceased ministers." And the following table is given to show how several denominations are facing the situation:

Presbyterians .....	\$10,000,000
Meth. Episcopal-Will Need.	15,000,000
Baptist-Must Have .....	10,000,000
Disciples-Will Take .....	5,000,000
Episcopalians-Fund and Parish Payments .....	10,000,000
Lutherans-Will Need at Least .....	5,000,000
Meth. Episcopal, South....	5,000,000
Congregational .....	2,000,000
Other churches will need about \$5,000,000.....	5,000,000
Total .....	\$67,000,000

President Wilson, in a letter, expresses his "very deep interest in the effort," having "seen so many cases which demonstrated the necessity of such action." Billy Sunday declares that it is "radically wrong when a prize-fighter in fifteen minutes can earn more than a country parson does in fifteen years."

—*Literary Digest.*

## AN EXAMPLE FOR YOU AND YOURS.

The following letter has been received at the Louisville office. Possibly the work of these dear little girls may stimulate others to like thoughtful interest and help in the work of Ministerial Relief that must lie so close to the Saviour's heart.

Oxford, Miss., Dec. 19, 1915.

Dear Mr. Sweets:

You may not remember us but we see you and hear of your work every summer at Montreat.

When we came home last summer we decided to put a mite box on the table every Sunday morning and put something in it for our old preachers and their little children. So we are sending you this three dollars as a Christmas gift for them. We will begin again in January and hope to have more than this to send next Christmas.

We send our love to the children and wish you all a happy Christmas.

Your little friends.

FRANCES and LAURA BROWN.

## SOME LETTERS OF APPRECIATION.

FOR several years some of the friends of the work of Ministerial Relief have been remitting some extra funds early in December to

be sent out as a Christmas remembrance to some of the most needy of the families of our enfeebled ministers or of our deceased ministers. We are sure



all of you will be interested in the sweet spirit of gratitude in the letters of acknowledgment of these special gifts. If space permitted we could multiply the quotations here given many fold.

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*From a widow with two small children:*

"I want to thank you for the nice Christmas check you sent me. I am very grateful to you and the Church for all you do for me. I hope some day to help repay it in some way."

---

*From an enfeebled Minister in the West:*

"I thank you very much for the check and good wishes. Both strike us very opportunely, as we have had quite a time with the grippe, and felt the need of a little boosting. The Lord will certainly bless you and the good friends for the work you are doing in His name."

---

*From a grateful widow:*

"I am returning receipt for the five dollars those kind friends made it possible for you to send me. I assure you that I appreciate their thoughtfulness for us who are beneficiaries of the Church. If those who have the means to contribute could realize what a great help this fund has been to us widows who have had to struggle to support our children, they would give gladly. In my many years of trouble and trials, the amount I received was such a help that it would have been very hard lines to have gotten on without it, and I am confident there are many others in the same position."

*From a faithful minister—now tuberculosis patient in the West:*

"We feel so grateful to all these good people and to our Heavenly Father for putting it into their hearts to perform these ministrations 'in His name.' My health has improved some during the past year, but the improvement is so slow that it is somewhat discouraging. It will be some time yet before I will be able to take up the active work of the ministry."

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*"Even down to old age:"*

"Words fail to express my great appreciation of your kindness and that of others in sending me a check for \$5.00 as a Holiday Gift. The Lord has been good to me in many ways during the past year, and yet His hand is 'stretched out still' as I step upon the threshold of the New Year. I passed my 80th year the 26th of last November in vigorous health."

---

*From a devoted mountain missionary:*

"I am just getting on my feet from a long, hard attack of influenza. The \$5.00 special came while I was on my back and the thought that some one taught of Christ was thoughtful enough to make a special provision for our comfort was like cool water to a thirsty soul. My wife has been sick too, and heart money given in sympathy carries with it a balm that does not go with money raised through any other channel. With kind regards and loving desire for God's blessing on you and on the provider of the special, I am."

## EDUCATIONAL GATHERINGS AT CHICAGO.

THE Council of Church Boards of Education met at the Hotel Sherman in Chicago on Wednesday, January 19, 1916.

Dr. Henry H. Sweets, of the Presbyterian Church, U. S., was elected

President, and Dr. Ralph T. Kyle, of the United Presbyterian Church, Secretary.

This Council is composed of the representatives from the Boards of Education of eighteen of the leading Prot-



estant denominations of the United States, representing a membership of 15,000,000 communicants.

The Council had for discussion this year such questions as "Plans for the Interdenominational Campaign in the Interest of Christian Education," "Religious Work in Denominational and Independent Colleges and Universities," "Religious Work in State Institutions of Learning," "The Christian Associations in Their Approach to the Problem of Christian Education and Their Relation to the Organized Church," and other related problems.

The most important item of business accomplished at this meeting was the launching of the National Interdenominational Campaign. The immediate object of this campaign is two-fold: (1) To gather facts with which to impress the fundamental importance of Christian Education, and (2) to use these facts as a means of securing larger interest in and support for Christian Education. This is the first time a united effort on the part of the educational forces of the Church to accomplish these ends has ever been made. Each denomination and each institution has in the past endeavored to work out its own salvation. This united effort is expected to impress the church much more deeply than it has heretofore been impressed, and also to secure a larger support and recognition for Christian Education and the Christian College and its aims and purposes.

Dr. George F. Ream, formerly Professor of Bible in Baker University, has been elected Secretary for the campaign, with offices in New York City. Mr. Ream has done a great deal of work along the lines of higher education and is well qualified for this work.

The first year of the campaign will be largely consumed in gathering facts and statistics, and preparing them for effective use. It is also planned to hold educational conventions and conferences in certain selected cities

during the first year, preparatory to a wider attempt to reach all the people of the land later.

At the same time the Council was meeting, the second annual meeting of The Association of American Colleges was also held at the Hotel Sherman. These two organizations are independent, though co-ordinating bodies. Each has its own officers and carries out its own program, though several joint Sessions are held and members of either body are admitted to meetings of the other as corresponding members.

This Association is made up of representatives from 193 colleges. Several independent colleges are admitted, although the colleges under church control greatly predominate.

The Association this year discussed "Plans for the Interdenominational Campaign," "College Standardization," "Special Types of College," "The College Curriculum," and "The College Teacher."

Without any doubt the most important question before the American people today is how to get the Christian element into the education of our youth. The Southern Presbyterian Church is alive to this problem, and extensive arrangements have been made for a most vigorous campaign to arouse the whole church.

The following action was taken by the Newport News, Va., General Assembly:

"That the Assembly call upon the churches, Presbyteries and Synods to unite with the other bodies represented in the Council of the Church Boards of Education in a celebration in 1917 of the four hundredth anniversary of the Protestant Reformation, seeking thereby to infuse new life into our own educational institutions, and to improve and Christianize, as far as possible, all the educational institutions of our land."

# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

## WAITING!

They are waiting in the wild,  
Sick and weary and defiled;  
And the Savior's healing Word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the Living Bread.  
Waiting! Waiting! Waiting!

For the happy beam of day  
That shall chase their gloom away;  
For the news so glad and blest,  
That shall set their hearts at rest;  
For the peace we know and prize,  
And the hope beyond the skies.  
Waiting! Waiting! Waiting!

—Selected.

## MONTHLY TOPIC—MEXICO.

**W**E CONFESS ourselves unable to write an editorial on the general situation in Mexico. Just as we were about to write one, taking an optimistic view of the prospect for peace, and the re-opening of our work under favorable conditions, there flashed over the wires the report of an outrage perpetrated by bandits in Chihuahua, in which eighteen Americans were foully murdered. Then comes the sequel, Congress unfortunately being in session, of the effort of politicians in the United States Senate to make this incident a means of securing some partisan advantage, with a most inexcusable disregard of the fearful consequences of a war with Mexico, which might be precipitated by their intemperate discussion.

It will be noticed that our letters from Mexico give a most gratifying account of how the native church has held together and carried on its work through all the trying experiences of the past two years. Our personal belief is that there will be no other revolution in the near future, and we are en-

couraged as to Carranza's future course by the fact that men like Mr. John R. Silliman, and Mr. S. G. Inman, both of whom have been residents of Saltillo, where he lived, and know him personally, believe him to be the best man in sight to be at the head of affairs in Mexico, and that if his power can only be firmly established, he will conduct a better government and give the people of that country a better chance than they have had under any previous one in their history.

We would not be unduly confident, but we hope it will prove true that any extensive bandit operations will be confined to the mountain fastnesses, where the scattered bands must find refuge, and that there will be no trouble in the territory occupied by our Mission.

Further consideration of the question of the re-distribution of forces and readjustment of work along the lines proposed at the Cincinnati Conference last year have been postponed until after the holding of the Regional Conference for Mexico, following the Pan-



ama Congress on Religious Work in Latin America.

### THE MISSIONARY CHURCH AND HOW TO DEVELOP IT.

A missionary church is one that is genuinely and heartily interested in the cause for which the church exists and which it was organized to promote, namely, missions at home and abroad. If this were the condition of our Church as a whole, there would be no insoluble problem of any kind to vex us and dishearten us. Our only financial problem would be to administer wisely the funds placed at our disposal. The gathering of such funds in ample quantity would be accomplished simply by letting the Church know what funds were needed and what they were needed for. The machinery and organization and special efforts at present necessary for gathering what funds we do gather for the mission cause would, to a large extent, become unnecessary, and the cost of our financial propaganda would be reduced to a *minimum*. Peace would be within the walls and prosperity within the palaces of our Zion, and a genuine happiness would characterize the whole situation such as, under present conditions, it is difficult to imagine.

These statements have been demonstrated to be true in the case of many individual congregations, and they would undoubtedly be true in the case of our Church as a whole.

How to develop a missionary church has been the leading topic of discussion at the missionary conferences that have so abounded for the last few years, and they have put forth quite voluminous literature upon it. This literature, however, has either not been extensively read or it has failed in many instances to produce on those that read it the desired impression. It is worth while, therefore, that some of the things agreed upon by missionary leaders as necessary to develop a missionary church should be re-stated and re-emphasized.

We propose to give in this number of the SURVEY, to be followed by the discussion of other phases of the question in succeeding numbers, what we regard as the first and foremost means for the development of a missionary church, namely, that we should have more missionary preaching from our pulpits. There is vastly more missionary preaching today than was the case in the good old times of fifty years ago, but there is room for a largely increased amount of it before it can be justly said that the subject of missions has the same relative place in our gospel preaching that it has in the Word of God.

What is the place of missions in God's message to men in the Bible? Are they not the very warp and woof of it? The central thought in that covenant of God with Abraham, which is the charter of the visible church, is missions. Bible history is occupied scarcely at all with those events which belong to what we call "profane history," but almost exclusively with those which pertain to the progress of God's kingdom in the world. In other words, Bible history is the history of missions. The visions of the prophets were mainly of those experiences and activities of the Church in its conflict with the powers of evil which have occurred in connection with its missionary work. The four Gospels and the book of Acts are mainly the record of the missionary labors of Jesus and his Apostles. The Epistles are mainly letters written to infant churches on the mission field. The Apocalypse is the symbolic portrayal of the final collapse and overturning of all hostile world powers in order to the setting up of the reign of peace and love in which the work of missions is to culminate, when the trumpet of the seventh angel sounds and the great voice from heaven proclaims,—*"the kingdoms of this world are become the kingdom of our Lord and of His Christ."*



The amount of missionary preaching required for the adequate interpretation of this missionary message in the Bible will affect two classes of hearers in two different ways. One class will be wearied and offended by it, and some of them eliminated altogether. The other class will receive it with meekness and faith and be built up by it into strong and willing helpers in the Church's missionary work. In both cases, the Church will be the gainer in efficiency and power.

Another legitimate function of the gospel ministry is the interpretation of God's providence in current history. Our Savior rebuked the religious teachers of His day because they would not study for themselves, and therefore could not interpret to the people, the signs of the times; in consequence of which they were altogether unable to meet the issues of the day in which they lived. It has fallen to our lot to live in times of extraordinary interest. Things are happening all around us in the world of such startling character as to attract the attention and interest of those who are ordinarily most careless and indifferent. The people who compose our congregations are interested to begin with, in what is happening in China and in Mexico and in the Balkan States. To study these world movements in their relation to the kingdom of God and in the light of God's word is the duty of every minister who has the opportunity of doing so. To expound their meaning to the people so as to show the call and the opportunity that is in them for sacrifice and service in the promotion of God's kingdom is a kind of missionary preaching to which almost any congregation will listen with interest, and by means of which it will become interested in missionary work. For any true exposition of these movements will show that the chief factor in all of them is the missionary factor.

There is no doubt that if one of the

old Hebrew prophets were among us and should undertake to describe the current events of history he would do so in the same language and from the same point of view that they did describe what we regard as the supernatural events of their own time. To try to understand the meaning of the marvelous events that are happening all over the world today and to interpret them to the people in their true religious meaning and in their relation to the establishment of God's kingdom in the world is the prime duty, it seems to us, of every minister of the gospel, and the interpretation of these things from our pulpits by men who have studied them prayerfully in the light of God's word and under the leading of God's spirit, is the kind of missionary preaching that is needed and that should not fail to interest any true child of God and that would help to build up in the Church a true and genuine missionary spirit.

#### THE EPISCOPAL CHURCH AND THE PANAMA CONGRESS.

Our conclusion from what we have seen in the way of press comment is that the action of the Board of Missions of the Protestant Episcopal Church in appointing delegates to the Panama Congress, over the protest of certain members of that Board, is sustained by the great body of the membership of the church. An editorial in *The New York Churchman* discusses the matter in very plain terms and states in a very vigorous manner that journal's conception of the relation of the Episcopal Church to the Church of Rome and to other Protestant churches. We are glad to give the following quotation from this article in the *Churchman*:

In the case of individuals a situation occasionally arises in which so grave an injury has been done that the friend of the victim can no longer hold any friendly relations with the offender. Such a situation presupposes either a certain degree of intimacy between the injured person and his friend,

or else an offense of so outrageous a character that even strangers cannot overlook it.

Nothing analogous to such conditions exists with regard to the relations between ourselves and the Church of Rome or with regard to any injury assumed to be done to that Church by the Missionary Boards who are expected to confer with our Board. We are not in any such intimacy with Rome that the unfriendliness of others to Rome should be treated by us as an unfriendly act toward ourselves. Neither are the other Mission Boards, or the Churches whom they represent, engaged in any such scandalous enterprises in Latin America as to shock the moral sense and to cause all honest people to turn away from them. What they are doing is trying to preach the gospel. Is it a warrantable assumption that the preaching of the gospel by the missionaries of the Protestant Boards is an unfriendly act toward the Church of Rome? The only reason why they should refrain is the suggestion that those countries are already occupied by a branch of the Christian Church, and that if others went there the work of that branch might be obstructed. One answer to this suggestion is that those countries are not in fact occupied by the Roman Church. There is indeed in each of them an ecclesiastical establishment of bishops and other clergy and of religious orders; but with whatever degree of goodwill that Church may have tried, it has not been able to occupy the land, or to convert to Christianity a large part of their population.

#### EXIT THE CHINESE REPUBLIC.

The trouble about the Chinese Republic was that the masses of the people had nothing to do with bringing it about and had comparatively little interest in it in any way whatever. Some facetious writer remarks that China is perhaps the only great country in the world which could pass from a Monarchy to a Republic and then back from a Republic to a Monarchy without the masses of the people knowing that any such things had taken place. The trouble is that the great majority of the people of China are occupied with a terrific struggle to provide themselves with three meals of rice a day. Quite a large proportion of them have to be content with a less number of meals than that. They have no time to devote to political affairs

or to the acquisition of knowledge of what is going on. It will be many years before the progress of general education and intelligence can possibly fit them for taking any real part in the government under which they live other than that of handing over to the tax gatherer the revenue necessary to keep it going.

There have been many conflicting views regarding the motives and character of Yuan Shi Kai. No one had any question as to his remarkable ability and force of character. There were some who believed him to be a genuine patriot who understood what his country needed better than any other man in it, and whose handling of the situation was governed by the necessities of the case as these revealed themselves to him in the daily course of events. There were others who regarded him as an unscrupulous despot, looking always to his own personal aggrandizement, and as a traitor to the cause of Republicanism, which he professed to adopt at the time he accented the office of President. We are inclined to reserve our judgment on this question for further light.

Up to the present time our missionary opportunities in China have not been adversely affected by any of the political changes that have taken place. We have today access to more classes of people and to a larger number of people in China than we have ever had before. We believe this state of things will continue and that our opportunities in the future will be larger instead of smaller than they have been, unless the governmental changes should result in popular uprisings and disorders that would make it unsafe for our missionaries to remain and carry on their work. That nothing of this kind may happen should be the object of earnest and unceasing prayer on the part of all those who are interested in the coming of the Kingdom of God in that land and in the world.



## SIGNS OF THE TIMES (Continued).

**I**N our discussion of this topic last month we reached the conclusion, based on the development of the missionary idea during the last fifty years and the changes that have occurred both in the non-Christian world and in the Church of Christ as related to this subject, that it would not be unreasonable to hope that there are men now living who might see the day when the whole world would be evangelized.

Then, when the Lord looks down upon a church that has actually obeyed his last command, what may we expect Him to do for that church?

I have been speaking of the *evangelization* of the world, and not of the Christianization of the world, which is a very different proposition. We hear much about Christian nations as contrasted with heathen nations, but as a matter of fact a Christian nation is something that has never yet existed on the earth. In our own nation Christianity has been less handicapped by complications with the State and by the inherited corruption of Romanism than any other nation, and for that reason I believe it has more deeply influenced our nation than any other. Certainly there has been more of Christian altruism in our foreign diplomacy, which since the time of John Hay has had for its motto, "The Monroe Doctrine and the Golden Rule." And yet there is not a single community in all this broad land that is Christian in the sense that it is wholly dominated in its business life, social life and political life by the spirit of Christ.

How are we to account for this after two thousand years of Christian evangelism? My firm conviction is that it is because of the fact that where churches have been planted they have given themselves too exclusively to the

tasks of looking after their local needs and have not had the world outlook that they should have had. They have not realized the extent to which it is true of churches as well as of individuals that the losing of life for Christ's sake is the way to find the true and larger life. And so it has never yet completed its task of world evangelization. It has given the gospel to only a part of the world and not to the whole world, as it was commanded to do. For this reason the conquering type of Christianity, the one which our Lord intends shall finally possess the earth, has never yet been fully realized. Our Christian types are all national and provincial, and therefore are one-sided and incomplete. We think our Anglo-Saxon type is the best that has yet been developed, and perhaps it is. But there are other elements that must be incorporated to develop the true cosmopolitan and world-conquering type. We must have the leaven of the humility and docility of the Christianized African; and the endurance and practicality and peaceableness of the Christianized Chinese; of the regenerated patriotism and loyalty of the Christianized Japanese, of the fiery evangelistic zeal of the Christianized Korean, and of the deep spiritual insight and mystic devotion of the Christianized man of India.

One reward the Church will receive for its obedience to the command to give the gospel to all nations will be that from all nations it will receive the elements and the increment of power that will fit it for its world conquering task. World *evangelization* must precede the real Christianization, not only of the world as a whole, but of each individual nation.

It is to this church that has first preached the gospel to the nations that the promise is made of those times of refreshing from the presence of the

\*Address delivered at Montreat Missionary Conference.



Lord, and of the coming again in glorious power of Him whom the heavens have received until the time of restoration of all things whereof God has spoken by the mouth of all His holy prophets since the world began. It is down into this evangelized world that there will descend from God out of heaven the New Jerusalem, the City that lieth four-square, symmetrical in all its proportions and adorned with all conceivable beauty. And kings of the earth shall bring their glory and honor into it, and the *nations* of them that are saved shall walk in the light of it. These will be Christian nations,

having their national life in all its departments organized on the principle of Christ's law of love as expressed in the Golden Rule instead of on the principle of their competing interests.

And then war will cease from the ends of the earth, because the occasion of war will have been removed. Then men will beat their swords into plowshares and their spears into pruning hooks, and the nations will learn war no more, because Christ's kingdom of peace will have come and His will henceforth be done on earth as it is in heaven.

## A Correction

We deeply regret the error in an editorial in the February Survey, through the mistake of a copyist in the Nashville office, by which we were made to say that since 1912, when the change went into effect by which the women's societies divided their contributions among all the causes, their gifts to Foreign Missions had increased only \$100, while their total gifts to all causes since then had increased \$59,000. That \$100 was an error in transcribing made by a substitute stenographer in our office.

The facts are given in the sessional reports of Women's Societies on page 22 of the 1912 Minutes, and page 78 of the 1915 Minutes, these reports being the authoritative source of information on this subject. From them we learn that in 1912 the Women's Societies gave \$104,204 to Foreign Missions, and in 1915 \$105,570, an increase of \$1,366; while their total gifts to all causes in 1912 were \$383,726, and in 1915 \$442,982, an increase of \$59,256.

Nothing was further from our thought than to attach any blame, or even suggestion of blame, to the Societies for the small progress in Foreign Mission giving as compared with the marked increase of the total gifts. Neither had we in mind any complaint or protest whatever regarding the change of 1912, of which this state of things was the natural result.

Our sole purpose in publishing "Some of Our Special Difficulties" was to inform the Church at large of the special embarrassments restricting the Foreign Mission growth and income in recent years, in order that our people might see the imperative necessity of extraordinary efforts in behalf of this great cause.

Our grateful appreciation of the eminent missionary zeal and liberality of our Women's Societies has been so often expressed and is so deeply felt by our entire Committee, that we feel sure these loyal friends will pardon the mistake, which in this note we take the earliest possible opportunity of correcting.

## LETTERS FROM HOME.

MISS ALICE J. McLELLAND.

THE period embracing the past twelve months has been a time of new experience for your obedient servant. I have been a "Jack-of all trades," but heretofore had never taken up invalidism as a vocation or even as a diversion. But since I am at present only a missionary by courtesy, and a sluggard by practice, I am going to tell about Mexico and what is going on there, culling my information from my various correspondents. It is easier to tell about the work than to do it, but it isn't half as much fun.

I receive many letters with Mexican stamps on them, some of them bearing postmarks of places far in the interior, all of which signifies that the ways are open and the missionaries, my companions, back on their beats—in short, that Mexico has peace at last. These letters tell of open minds among the people, of new opportunities and wider fields for missionary effort. The Mexicans are shipping iron to Europe, to be used for war material there. Mexico is awake and pressing onward, but it may be toward atheism, unless the Christian Church prevents it. One of my correspondents said, "I wonder if the Church is going to give us missionaries and equipment to work with now; or will they ask us to feed this young giant with a saltspoon?"

Another letter tells of the opportunity of buying the school building which the U. S. A. Presbyterians are leaving in Saltillo—a splendid house, or a lovely piece of ground in the suburbs of the same city where a school could be built. The Southern Presbyterian Church has only one boarding school for girls in Mexico and it has been homeless for thirty years plus three, a third of a century! And the rent money is steadily dropping, dropping into a bottomless pit! The suburban site is the home of Hon. John R. Silliman, President Wilson's personal

representative with Don Venustiano Carranza, Mr. Silliman's removal to another city being the reason for the sale. Let me quote Mr. Shelby's letter:

"This morning I went over to see the Sillimans. Mr. Silliman is with Carranza, but I had a nice chat with Mrs. Silliman, and we went over the place with air-castles in our heads just to see what a nice place it would be to build you a real castle for your girls. It could be made a beautiful place with plenty of room for flowers, vegetables, alfalfa, cows, etc. By getting the lower end it would give nice pecan trees and running water." (Sounds like Stonewall Jackson's dying wish, doesn't it?). "They ask \$15,000, U. S. currency, for everything, including furniture. The main building can be built of adobe, dug out of the place where the building is to be." The U. S. A. people ask \$30,000 for their plant. Of course, if the Southern Presbyterians were just pining to buy the school that is already built, and had the money in their pockets all ready, I would not discourage them. But I would rather they would buy the other property and we could put up a mighty good building, better suited to an industrial school, with the change. Thirty-three years is a long time to want a building, and to continue to offer prayer of faith, nothing doubting! And remember the missionaries who want it live in a country where the tenth commandment counts for two, since the Catholic Church cuts out the second for obvious reasons and splits the last to piece out the decalogue. If we covet, we break two commandments, therefore, "lead us not into temptation!"

I have a letter from a young woman who taught in the school at Matamoros last year, who is now manager of a religious paper published by the native

Christians of our Presbytery. She told me about a convention for native workers held up in the little mountain town of Potreillos, famous for its beautiful situation and its attractive intelligent girls. "The little straw-thatched houses, grouped at random upon the mountain-side, look like a flock of sheep pasturing on the grass under the giant trees," says the letter. "Doubtless you have heard many things more wonderful, but never had I had the pleasure of attending such meetings, where the Holy Spirit seemed to speak from the lips of those humble folk. Their prayers were marvelously beautiful for their simplicity and for their faith."

I received many letters telling me about the meeting of Presbytery in Matamoros. It seems it was more like an old-fashioned revival than a business meeting. Eight of the school-girls united with the church, and many others strengthened and blessed. One teacher wrote that she felt a great desire to do more for the Master than ever before.

Of course, most of my correspondence comes from the school, where I have worked heretofore. Miss Neel, who directs it, is an A. R. P. missionary with many years' experience, and our Domestic Science teacher, Miss Sula Murphy, is her able assistant. The sluggard loses no sleep over the management of the school. The house is running over with girls; there are not enough to go around. The Mexican teachers engineered the Christmas entertainment and the result was fine. Five fine girls are due to graduate in June. Miss Neel is lately from the Bible School in Los Angeles and she is training the girls in practical Christian work. We missionaries have many hopes tied up in those five girls.

I have received very fine reports of our young Mexican boys who are being educated in the States. There is a young minister at Austin College, two ministerial students at Daniel Baker, and about a dozen boys at the Tex.-Mex. at Kingsville. One of the Daniel Baker Mexicans won the place of monitor by receiving the highest general average in his class, and couldn't serve because he didn't know how to pronounce the boys' and girls' names well enough to call the roll. He has been in the States only four months.

Some letters are soothing, even flattering. The following is a translation of one received from a former pupil, now a young man about twenty:

"Amiable Senorita:—It is with pleasure I take my pen to direct to you these badly written lines. I am well. (Thanks to God) and hope that by the time this reaches you, you will find yourself better.

How sad it was for me, Senorita, when I went to the college to see you, not to find you there—only the bad news that you had gone away very ill. Really, Senorita, I felt it very much! But I trust that our Good God who cares for you, will soon re-establish your health, so that you may be able to return to your faithful disciples.

Do me the favor to salute those who are around you and who care for you.

Without other particulars, except that you write to me soon, so that I may know that you are better, I am your sure servant and former disciple, etc. . . .

Now, wouldn't that give any missionary, naturally susceptible, the swell-head?

On page 25 of the Prayer Calendar, by the date of March 6, the name of the managing editor of this magazine is scheduled for the prayers of God's people. Is it presumptuous to ask the reader whose eye falls upon this paragraph not to forget it? If the task is to be faithfully and rightly performed, it will take much prayer.



## TEX.-MEX. AND G. M. S. JOIN HANDS.

MRS. R. C. MORROW.

YOU readers of the SURVEY have often heard the Texas-Mexican Industrial Institute spoken of as the young infant of the Home Mission Work, and the same epithet has been given the Graybill Memorial School in connection with our Foreign work. You have frequently been reminded that though these youngsters may not die for lack of clothes, they must have food. Their parents have had to beg continually to keep them alive and healthy, but you hadn't dreamed that these babes would ever join hands, had you?

Usually when two boys aged three years are placed on the same spot of geography, a fight ensues, and sometimes they eat each other up. Not so, these young Mexicans! Though brought up on skimmed (not modified) milk, they both very early showed great vivacity, endurance and patience. At four months they could not only creep, but scramble for themselves, and a little later their parents put their feet in sacks and told them to run; tied their hands and pitched them into a lake and they had to swim for life, and both are still kicking. At the age of one year (according to G. M. S.'s

god-father's statement) he took the first prize in making brick without straw. But I think his loved ones show-



Alfonso and his charge.

ed partiality to him, for Tex.-Mex. has shown equal skill in that line.

Now you do not wonder why they don't fight over their toys—it is because they have no toys. They are old beyond their years—they behave as if they were three-score years instead of three. On meeting they em-



Filling the silo at Tex.-Mex.



Faculty and students at Tex.-Mex., spring of 1915. Teachers' home in the background.

braced each other ardently (Mexican fashion), and ever since they have gone up the hill together arm in arm. Together they pulled out of the Slough of Despond, together they fought the lions and conquered Giant Despair, and now that the parting of the ways has come they bid each other God-speed and hope to meet in the Eternal City.



"Off Day" at Tex.-Mex., to visit the King ranch. The tallest boy in the center is a ministerial student, Juan Espinosa, from Montemorelos, Mexico.

Two years ago the Graybill Memorial School closed temporarily on account of the revolution. The students lived in a rented building which was given up when the school closed. Mr. Morrow and family moved over to the shop building where they made their home and where they will continue to live in two rooms until the new dormitory is completed. This dormitory is well under way and it is our fondest hope to have it completed by next September. This past September the Foreign Commission loaned Mr. and Mrs. Morrow to Tex.-Mex. for four months and all the available students of G. M. S. were sent to Tex.-Mex. to be educated until G. M. S. opens again. When the combination plan was hit upon and we began to look up our boys, we found some had entered the Carranza army, some had come to the U. S., one had married and another was "getting married." "Now is the accepted time, now is the day of salvation," now is the moment to catch the young Mexican and train him to be an efficient Christian citizen. The ones sent to Tex.-Mex. are surely taking the advantages offered them. Sometimes their English is rather confusing, (e. g. "the hen is a tender ani-



mal"), but they are making rapid strides. Could the readers of the SURVEY who have the "conque" (where-withal) see the inner workings of Tex-Mex., the constant working, the everlasting courage of the teachers and the neverlasting contents of the bag as I have witnessed them, they would be stirred even to signing big checks and

put this young Tex.-Mex. on his feet firmly without ropes on an open road.

I am writing this on the eve of crossing the Rio Grande—back into Mexico and *home*, and my parting word to you is: after bringing these babes into the world, don't desert them. They are your own children. Be loyal.

## PRESBYTERY OF TAMAULIPAS. SYNOD OF MEXICO.

REV. W. A. ROSS.

THE very fact that a meeting of Presbytery could be held is most significant and indicates in very clear terms that conditions have changed in Mexico. It had been nearly eighteen months since a meeting had been held, the torn conditions of the country making such a meeting impossible. The long separation of the members and the scanty news from the different sections of our Presbytery made the coming together again for counsel and prayer and fellowship a meeting of unusual interest. Like the home church all wanted to know how matters had been going on in the different places during the separation and among untoward circumstances. Every meeting of Presbytery in Mexico is looked forward to with enthusiasm by all concerned.

Considering the well known disturbances in Mexico during recent years the reports of the work done since last meeting were most encouraging. The reports given at our meetings are very full. Each minister, and associate worker, who is given any special work to do and who is assigned to a special field, brings in a full report of the work done during the year. The visits made, the sermons preached, the evangelistic campaigns, the Bibles sold, the tracts distributed, the number baptized, etc. The effect is very wholesome. Everybody gives an account of his stewardship. The plan stimulates to better service. There comes under the purview of the Presbytery, every church, congregation, preaching station, day school in the

field. The members have opportunity to inform themselves about the work in all parts of the field, and there is interest shown by all in the work of the entire field. Presbyterian powers are used most effectively by the Presbytery. Presbytery assigns to every member his task for the year, and every place is placed under the supervision of some member. Every one has his task and every place is cared for.

During the time since the last meeting and even before since the disturbances began we have lost only one or two Mexican associates. The ministers and teachers have with rare exceptions remained at their posts; the services have continued in our churches; our schools have kept going and the general interest in the work has kept up. There have been held some good evangelistic meetings and many have come into the churches.

The thing that characterized the meeting in Matamoros was the examination and ordination of three young men for the gospel ministry. To those of us who are so deeply interested in the work in Mexico and to all who are in any way concerned about the future of Mexico this is most significant. It promises much. There has never been a time when there was greater need for ministers, and there has never been a time when there were greater opportunities for consecrated under-shepherds than at the present time. God is raising up these men at just such a time as this. He is answering the prayers of His people. His



answers have been larger than our faith. Besides the three ordained at this meeting, we have eight other young men in different stages of preparation. Some who have finished their courses in the seminary and who are taking extra work in English. Others in schools, others taking private studies. We know of others who expect to come under the care of Presbytery later on. Some of our candidates cannot, for family reasons, attend the seminary, and Presbytery appointed a special committee to arrange a five or six years' course for them. They are to study under ordained ministers in the Presbytery and will take examinations at each meeting of Presbytery.

Along with an adequate supply of ministers goes the means of their support. A very interesting part of the meeting in Matamoros was the enthusiasm shown by the Mexicans themselves in self-support. This is the goal of all mission work. Missions are temporary organizations. When the church in any country is self-supporting and self-governing, the work of the mission is done and it then retires leaving the established church to care for itself. The Mexicans themselves realize that the day is coming when they must look to Mexico for their entire support. Many of them are working hard to hasten this day. Every year the last meeting on Sunday night is called the Annual Missionary Meeting. Special services are held, the self-support idea is emphasized, special instruction along this line is given, and a special offering is taken. This year the offering amounted to more than \$200. pesos. There is a Presbyterial fund from which nearly all of the ministers working in the Presbytery receive a stipend each month. In this respect our Presbytery is rather unique in the Synod of Mexico. The missionary point of view was ably presented by Rev. J. O. Shelby in a very instructive essay and it was made very clear

that the evangelization of Mexico is to be done by the Mexicans in its final analysis. The Mission is to decrease, and the Presbytery is to increase. The realizations of these fundamental principles of Missionary work is most wholesome for all concerned.

A very effective arm of the service in Mexico is the educational arm. Besides our two boarding schools we have a good many day schools. We have something like fifteen teachers in these schools. They are doing good work. We are trying to make them better than the schools carried on by the government. Every pastor considers the school as his very strongest ally and they are used for the propagation of the gospel. By them access to many homes is made possible. The Bible and catechisms are taught in the schools; the hymns are sung and rightly used these schools may become the most effective means possible of extending the gospel. These schools were discussed at length and resolutions regarding a more active interest on the part of the ministers in them were passed. Just at this time when the leaders in Mexico are emphasizing education, we have an enlarged opportunity of being of real service.

The Girls' Boarding school in Matamoros gave itself unsparingly to the comfort and pleasure of the members of Presbytery. Every day the ladies in charge of the school invited a group of the ministers to dine with them; two or three were cared for during the whole time of the meeting. The young ladies had prepared special music which added greatly to the interest of the popular meetings. A reception was given in the parlors of the college to the Presbytery and their members of the church and friends. The pastor of the church in Matamoros has indeed a strong right arm in the Presbyterian College.

Every night during the meeting of Presbytery, popular and, usually, evangelistic meetings were held. The church

was well filled at all of these services. A good many soldiers attended these services. At the last of these meetings five persons indicated their desire to unite with the Church.

The simple telling of the story of this meeting does not convey adequately all that it means for the work of the Southern Presbyterian work in Mexico. And yet we can get some idea of its meaning when we recall that it reveals that our work has been kept organized during all the disorders and disorganizations in Mexico; it shows

how that during these years our work has been growing; the one hundred and fifty or more who have been received into our churches during the past eighteen months, and the twelve or fifteen thousand pesos that have been contributed during that time indicate that God has been blessing His people. It shows that now is the time for aggressive work in Mexico. The future is bright with promise. God is calling us to larger endeavor as He is opening up to us larger fields.

*Brownsville, Texas.*

## AN UNAPPOINTED MISSIONARY TO THE MEXICANS.

Mrs. W. A. Ross.

**I**N A quaint old town on the Rio Grande lives a sweet, gentle Christian woman, whom we call "Miss Lou." For many years Miss Lou has been a "shut in." Not because she is an invalid herself, but because she had loved ones who needed her time and ministry. Her mother for many months was an invalid, so Miss Lou gave up all outside work and pleasure and gave her entire time caring for her mother, who finally passed away. Then her brother was taken ill with an incurable disease and it was during his last illness that we learned to know and love Miss Lou. One day she sent for the missionary to come and see her brother. Visits were made to the bedside constantly during the remainder of his life. His death left Miss Lou alone so far as earthly companions were concerned, but we soon learned that she had a Heavenly Guest with her in her home. Her Father cared for her and she loved Him.

Seldom do the missionaries visit this home that they do not find some Mexicans there seeking her advice and help. We soon realized that while she was not appointed by a missionary board, she is a true missionary to the Mexican people. Her love and sympathy is always with them. Several times before we learned to know Miss Lou we

would receive through the mail money marked with only these words: "For the Mission." Last year she told us that she wanted to make an offering to the Mission and one day she slipped into our hands an envelope containing fifty dollars. This money had been earned by her own hands. Day by day the tatting shuttle had gone in and out until she had made yards and yards of tatting which was sold for this fifty dollars given so gladly to the work for her Mexican friends. She cheerfully gave it all to her Lord and Master. And ever and anon she sends her donation for the work. She is not even a Presbyterian, but an Episcopalian; but I dare say that in the whole Southland there is not a Presbyterian who loves the Presbyterian Mission at Brownsville as does Miss Lou. She has known the Mission since its founding, and in fact has been in touch with the work for the Mexicans in Brownsville even before our Mission was founded. She was a pupil of Miss Malinda B. Rankin, the first missionary to the Mexican people when she opened the Rio Grande Female Institute as were several other American girls, as this was the only Protestant school for girls in South Texas at that time. No one rejoices more than does Miss Lou that this institution is, after ten years to be turned



back again for educational work for Mexican girls. A great deal more could be said of this "silent missionary," who day by day is living her life and giving her life for those for whom Christ died. I trust that this true story

of this gentle and generous giver will touch the hearts of some of our Presbyterian women that they may give thus freely to the needy people of Mexico.

*Brownsville, Texas.*

## "WHITE GIFTS" CELEBRATION IN A MEXICAN SUNDAY SCHOOL.

REV. G. A. GUERRA.

THERE is nothing new about a Christmas entertainment in a Mexican Sunday school. These celebrations are one of the characteristics of the Mexican Church life. Every missionary who comes to Mexico is impressed with the *time* that is given to the preparations of these exercises; the enthusiasm shown by all in them; the varied nature and the length of the programs. There is one general plan for them; The exercises consisting of songs, recitations, dialogues, Scripture reading, prayers, the children taking the principal part, then follows the tree with the gifts and fruit and candy.

"The White Gift" feature was introduced into the entertainment in the Brownsville Mexican Presbyterian Sunday school this year. Right near our church we have a person most worthy to receive the gifts that were brought to the King. One of the first young men who studied for the ministry under Dr. Graybill, was Sr. Alejo A. Espinosa. He was ordained over thirty years ago, and during the years he has done faithful work. His nature is gentle: his life has been a benediction and an inspiration to many; his labors have been abundant and fruitful. He is now old and infirm. Two years ago he was attacked with creeping paralysis and has been unable to walk for several months. It was a very easy matter to get the Sunday school interested in the White Gifts for the King when it was suggested that the offerings be used for

the purpose of buying an invalid chair for Hermano Espinosa. Envelopes were given out two weeks before Christmas to the members of the Sunday school, and the children began enthusiastically to save their coins for the King.

The decorations were palms with background of white; green colored electric light bulbs were interspersed with the gifts on the tree. The background of white carried out the White Gift plan.

The most interesting features of the program were the presentations by the different departments of their offerings. The Cradle Roll gifts were effectively presented by the telling of a story, "Why the Chimes Rang." A member of the Primary Department brought their gifts and presented them most touchingly by the telling of the story of the Gift of the Magi to the King. The juniors, the intermediates, the seniors and adults all presented their gifts effectively and graciously, each with some story or address. The entertainment was a service; the Gifts were for the King. The fact that the children had made their offering made them enjoy all the more their presents. It is verily more blessed to give than to receive.

When the offerings were counted, it was found that the full twenty-three dollars necessary to buy the chair had been contributed. It was the gift of the Sunday school to an aged servant of the King, given in His name.

*Brownsville, Texas.*



## MEXICO'S PRESENT PLIGHT.

REV. J. O. SHELBY.

**P**ROBLEMS! Problems! So numerous and so grave as to stagger the optimism of the most hopeful and make him ask the question: Is the present government equal to the task? Many of Mexico's former statesmen are not present to help solve the present problems.

The problem of the military domination is largely solved and the recognition of many of the powers has been obtained, yet in some parts still there is more than mere rumor of war. All the numerous evils of war are stalking about and are in great evidence on every hand. Disease, poverty, crime, robbery, murder, lying, deception, prostitution, indecency, drunkenness, bribery, abuse of military authority, injustice, etc. Some honest efforts are being made to wipe out these evils, but it is such a gigantic task that many years will be necessary to correct some of them. The monetary problem is a serious one, but we all hope to see very soon something besides a printing press and promises behind the abundance of paper money now in circulation and some demonstrations on the part of the government of its willingness to do the square thing, especially toward some enterprises such as railroads, street car systems and lighting plants which the government has taken over and is operating still. Some substantial guarantee behind the money and some real confidence in the purpose of the government to do the right and just thing must be forthcoming very soon to save the country from financial ruin. As an illustration of the present money value I have traveled some 2,500 miles in Mexico on the railroads and overland during the past two months attending Presbytery and a Convention and trying to get what furniture I had left out of Tula to a larger center where I could hope for more guarantees. Yet my transportation has scarcely cost me

twenty dollars in American money. There is no uniformity in the prices of first necessities—milk sells in some places at forty and fifty cents a quart while in others it reaches a dollar and a half a quart in Mexican money. Eggs are selling from thirty-five to fifty cents each. Meat sells from twenty-five cents to a dollar twenty-five a pound. About the cheapest dinner or supper that can be had now in any restaurant is two dollars, and that is scarcely equal to twelve or thirteen cents in U. S. currency. Yet there are some laborers earning but one dollar and a quarter a day. Clothing is exceedingly high. Shoes cost from thirty to seventy and eighty dollars a pair.

The railroad service is remarkably good considering the bad and limited equipment and the lack of railroad experience in many of the employees. The express also is cheap enough though a bribe is usually necessary to get your express moved at any reasonable time. But the bribe will not insure you against loss or robbery in transit. My books and furniture weighed about 4,000 pounds and cost me \$106 or about \$6 American money to express them 150 miles. I thought of a bribe very early but a military officer and friend told me it was against the law. In consequence my furniture was left on the ground at a way station nearly a month in the weather. It did not rain, however, during that space of time as this is the dry season.

The transportation problem will cost many millions of dollars to solve. All the freight cars that are not used in passenger service are under the authority of the military officers. Cars can be had, but I am told that it is almost necessary to buy the car. Many enterprises wish to begin operations again but the lack of transportation facilities is a serious hindrance.

The educational problem has received

great attention. Many teachers have been sent to the United States to study the educational institutions and bring back the best and most approved methods. The head of public instruction at Mexico City is Senor Osuna, a strong Protestant. In another State one of the professors in our Theological Seminary holds a similar position. Some ministers are in the employ of the government. The present government is making use of nearly all the Protestants that are capable and putting them in responsible places. Would that they were more numerous. Then we would feel really that a better day were dawning for poor suffering Mexico

which has had her cup filled already.

The war has created a larger number of newspaper readers than possibly ever existed before, which makes it a propitious time for the distribution of tracts and Christian literature. Many seeing the opposition to the Catholics, have begun to think for themselves, which makes them more open and ready to investigate the truth. All Protestant services are largely attended. Protestantism possibly never has had such an opportunity as now. Will the Christian Church meet honestly and fairly the present opportunity or shall it be lost?

*Saltillo, Mexico.*

## PROTESTANT MISSIONARY WORK IN MEXICO.

PROF. ANDRES OSUNA.

THE work already done by the various Protestant missions in Mexico is a proof of what can be done. This work was begun under very difficult conditions. The Roman Catholic leaders have been very jealous of any Protestant work, and when they were able they saw that laws were enacted and duly enforced to forbid the coming of any religious teachers except Roman Catholics. When the law authorized religious liberty the priests were always on the watch to stir up the people against the new teachers and either mobbed or drove them away.

In spite of this systematic and powerful opposition, the work of the Protestant churches has been felt in many ways. The lives of many have been so transformed that they became a living testimony of the power of God unto salvation. The Protestant churches have educated a thinking people who are constantly reading and studying the Bible and who learn how to think for themselves. These people form a great contrast to their Roman Catholic neighbors, who are taught to give up individual thinking and to trust everything to their spiritual leaders. The Protestant missions have also

established church papers which have circulated freely among the members, inducing them to read about secular and religious matters and to learn of the general movement of Christianity all over the world. Through organized churches, through the pulpit and through the press, the Protestants have been a valuable force for social uplift. They have always taught the people to obey the law of the country and to be respectful and submissive to the legal authorities.

These Protestant missionaries have also established schools and hospitals which have been a great blessing to the people. Thousands of Roman Catholics all over the country bear witness to the good work done in these institutions. It has been only the church leaders who have opposed this work. The work done by the Protestant churches has presented a real contrast to the manifestations of religion which the people were accustomed to see and everywhere gained followers and sympathy for Protestant Christianity.

Thus the influence of the Protestants has been felt all over the country. In spite of the opposition of the Church, many Protestants have been preferred

in public office or in business on account of their Christian character and their determination to live in a pure and an upright way. As soon as the revolution broke out and the influence of the Roman church began to decline, members of the Protestant churches began to gain popularity everywhere and are found in prominent places from Sonora to Yucatan. Some Catholic writers complain that the revolution has selected Protestants as officers in the armies or officials in the military government. The real reason of this is that the Protestants are given a fair opportunity to prove themselves worthy. They are patriotic and command the respect of all who are interested in establishing a government for the real benefit of the people.

#### ATTITUDE OF THE PEOPLE AND THE NEW GOVERNMENT.

In general the Mexican people are not narrow-minded and fanatic. They are always willing to hear anybody who has something to say and to try principles and doctrines which may seem to be better than those already accepted. When the antagonistic influence of the Roman Catholic priest ceases, the people will be found ready to give the Protestant missionary a fair chance, and Christianity will spread rapidly. The new government will also give the Protestants fair treatment, giving due value to personal worth. Thus Protestants will find every door open, and if they are true to the principles of Christ they will introduce a moral and spiritual power of Christianity all over the land. We believe that missionary work will now have the greatest opportunity in the history of Mexico.

#### DEMANDS MADE ON THE MISSIONARY WORK.

In order to meet the demands of the

new order of things after the revolution has subsided, the mission boards should take advance steps. First, they should send missionaries better equipped for their work. Mexico needs leaders in every department of life. Every missionary ought to be a real leader, and no one should be sent as missionary to Mexico who is not perfectly sound in body and mind. The old excuse that because it was a near-by field a candidate poorly equipped or in poor health, who was not acceptable for the distant fields, could go to Mexico, ought to be rejected.

There is also great need of co-operation between the Boards already working in Mexico in order to occupy the whole territory, and if possible set up a complete system of Protestant schools. Co-operation is also needed to establish better schools, better church papers, and better Christian literature. Union agricultural and industrial schools are greatly needed, as are more vigorous campaigns in the important field of social service. Finally, co-operation is required in order to present a united Evangelical Church which may command the respect of friends and enemies and which may do more effectively the work that she has been endeavoring to do in a divided or disorganized way.

These are some of the leading topics which ought to be studied in order to gain a fair idea of the great opportunity offered for missionary work in Mexico after the revolution. The only thing that remains is for the Christian Church in the United States to measure up to the demand in behalf of the next-door neighbor in the great work of the Master.—*Missionary Review of the World.*





A group of military officers in Saltillo. Lieutenant Colonel Vargas in the center.

## WHAT KIND OF MAN IS CARRANZA?

*An Appreciation of Mexico's New President.*

S. G. INMAN.

SEÑOR VENUSTIANO CARRANZA was born and bred in Northern Mexico and has received a great many of the liberalizing influences which are present to so much larger extent in that part of the country than in Central or Southern Mexico. He is a native of Coahuila, the State that leads all others in the efficiency of its schools, mileage in railroads, and many other things which

indicate progress. This State also has produced most of the best-known leaders in the revolutionary movement of the last few years.

My personal relationship with Señor Carranza began when he came to the international boundary line to meet Don Francisco Madero, who was making his triumphal entry into Mexico after his revolution had been won.

At this time he visited the People's Institute, of which I was director; and on being told that all those leading in the new democratic life of the district had been previously trained in the debating club, the lecture courses, or the night classes of the Institute, he became interested in the multiplying of such institutions and said that if twenty-five could be established over Mexico, revolutions would soon be things of the past.

During the time he was working out the problems of the governorship of



Mr. V. Carranza and General Obregon speaking to the people in the Governor's Palace, Saltillo, Coah.

Coahuila I never saw a man enter into the hard task of bettering labor conditions, equalizing taxation, and extending the educational work of his State with more enthusiasm or with greater desire, apparently, to serve his people. Several times he mentioned to me that he had been called to Mexico City by the Madero government, but said that his greatest ambition was to work out the problems of his own State. I would say that the greatest disappointment of his life came when he was compelled to abandon these administrative reforms to take up the duties of a soldier.

The best local government that I have ever seen in any part of Mexico was that during the several months when Senor Carranza maintained martial law in Piedras Negras.

As governor, one of his plans to get into direct contact with the people and to study at first hand their problems was to visit every one of the municipalities in his State, spending several days in talking with the people and studying how their problems could be solved.



Sr. Venustiano Carranza. "The First Chief."

When Madero was murdered and Senor Carranza became the head of the revolutionary movement, he had



Mr. V. Carranza entering the principal street of Saltillo.



his headquarters for six months opposite my residence. I saw him practically every day and knew the group of young men whom he gathered around him. In all these intimate relationships I never saw anything in Senor Carranza which led me to believe that he was not perfectly sincere in his professions of love for his people. The photographs printed in the American press portray far more truly the real Carranza than do the world pictures which have often appeared.

A personal characteristic of Senor Carranza which has made him greatly misunderstood in the United States is one not often credited to Mexicans—a dogged determination. He believes that the reform movements of Juarez, Madero, and others were defeated because of hasty compromises with undemocratic elements and that permanent peace will come to Mexico only after a fight to the finish. This attitude he has steadfastly maintained.

He looks at things, of course, from the Mexican standpoint and not from that of the United States. For this reason his actions have sometimes appear-

ed to indicate lack of friendship for the United States; but from his standpoint he was only doing the things that he felt were best for his country. He believes most thoroughly that the Mexicans are capable and should settle their own problems.

In religion General Carranza would probably not call himself either a Catholic or a Protestant, but would affirm his personal faith in Christ and his friendship for both Churches so long as they keep out of political life. He thoroughly believes that the clerical party has been one of the greatest disturbers Mexico has had in the past, and no doubt he will shape his policies to prevent its influence in the present government. I do not believe, however, that he will take any steps against the proper exercise of the religious rights of the Roman Catholic Church, though he will be unalterably opposed to her mixing in politics. A number of his most trusted associates are Protestants, because these men have proved most worthy of his confidence and have understood most clearly the principles for which he is contending.—*Christian Endeavor World*.



Rev. and Mrs. W. C. McLauchlin, and their little babe, Elizabeth Trent, in company with Miss Annie Wilson, who is returning to the field after a furlough in America, are leaving about the first of March, via San Francisco, for China. Mrs. McLauchlin and Miss Wilson are sisters. The accompanying photograph, recently made, furnishes an attractive view of little Miss Elizabeth and her mother.



## THE PRESBYTERIAN CHURCHES IN KOBE.

## THE CITY—ITS LOCATION AND GROWTH.

K OBE, on the northwest shore of Osaka bay, is beautiful for situation, as she nestles at the foot of a crescent-shaped mountain range, enjoying the combined beauty and advantages of mountain and sea. As seen from the steamer entering the harbor, the view is very beautiful. In the background are the mountains at whose base and on whose lower hills the city is built, and high up on the mountain side is seen a large anchor of growing pine trees—a prophecy, we trust, of the time when this people shall anchor their faith on the Rock of Ages.

Forty years ago Kobe was an insignificant town; now she has a population of 440,000 (census of 1913), and is fast outstripping her sister seaport city, Yokohama, 400 miles east of her. She has handsome public buildings; splendid water works (the water is examined daily by the city chemist), and is dotted with schools, there being over 46,000 children in the public schools of the grammar grade only, besides high schools, commercial schools, and many private schools.

In importance, she is the New York of Japan. It seems strange to us to get letters addressed, "Kobe, Settsu Prov., Japan." That is like giving the county of New York (if you recall it). Moreover, she is only about twenty miles from Osaka, the Chicago of Japan, with a population of 1,387,000 (census of 1913). With Osaka she is connected by a constant steamer service, hourly trains, and large electric cars every three minutes part of the day and every five minutes the rest of the time. The space between the two cities is fast closing up; so in a few decades, probably these two great cities will be one, the New York and Chicago of Japan united into one great city.

## THE PRESBYTERIAN CHURCHES OF KOBE.

When our Mission first began work

in Kobe, in 1890, the strategic importance of the place was not appreciated, and the station was opened partly as a matter of convenience in the transaction of the treasury business, and partly as a health resort, for it not only enjoys a good climate, but boasts good physicians, American, English, German and Japanese. Not till the Theological Seminary was established in 1907, did the Mission recognize the importance of Kobe as a mission station. Since that time, however, the growth and development both of the seminary and evangelistic work have exceeded our expectations. Now the mission station in this great city of greater future is recognized as of greatest importance not only because of the strategic importance of the city, but because it is the center of our wide evangelistic field and the source of supply of native workers.

## THE FIRST PRESBYTERIAN CHURCH.

This is called simply the Kobe Presbyterian Church and was organized about twenty years ago, the present building having been erected only some eight years ago. The picture shows the church in the background of a large group of Christians gathered to celebrate the twentieth anniversary of the organization. The pastor, Rev. C. Aoki, and also the Rev. M. Tomida, who, while a student in our seminary acted as assistant pastor, are sitting on the ground in front—the one wearing glasses is the pastor.

## THE MINATOGAWA CHURCH.

This was the second Presbyterian church established. It grew rapidly under the care and zeal of Rev. H. B. Price and Mr. Naitô, and soon became an independent, strong church. Prof. Naito of the seminary, continued to serve as pastor for several years, until about three years ago he resigned in

order to help in another place, a Mission chapel, now called Sosai, of which I shall speak later.

The experience of one of the elders of Minatogawa church and his family is very interesting. He was a hard drinker; so New Year's and other holidays, instead of being joyous, were times of great anxiety to his wife and children because of his spree. But now all this is changed. He was led first by his little boy who went to Sunday school. He soon came under the influence of the Holy Spirit, and became a new creature in Christ. New Year's came shortly after his conversion, and his wife, in accordance with the Japanese custom of going around to greet one's friends and wish them a happy new year, called on the pastor, Mr. Naito, and with tears of joy and gratitude told him of the great change in her home and how happy they were now. This elder, though a busy man, soon established a home for boarding pupils of the high school; not only to help

rather poor boys, but to keep them out of temptation as far as possible.

#### SHINKO CHURCH.

This was the third established. It was organized in 1906 with thirty members; the present lot and building were dedicated in January 1911. Since this time the growth has been remarkable. Prof. Mizoguchi of our seminary is the pastor. He says, "our experience of God's grace really passeth all understanding." One of the elders says, "We have never experienced ineffectual prayer about church or personal matters."

Their spiritual growth is evidenced by their growth in liberality. A few years ago, in January, the deacons canvassed the members and reported that they could raise 35 *yen* (Japanese dollars) a month; in the spring of the same year they said they could raise 50; in the fall they made it 80; in the following January they made it 90; and now it is well over 100 *yen* a month. I asked Dr. Mizoguchi the secret of this. He replied that it was not due to exhortation on the subject of giving or stewardship, but simply to holding before his people Christ and Him crucified. It was the natural result of a growing appreciation of God's grace.

#### NUNOBIKI CHURCH.

This is the newest of the church buildings, having been dedicated only last January. It is without a steeple and is, perhaps, the most modern in appearance. Nunobiki church became self-supporting and independent in 1911. The Ladies' Society, under Mrs. Myers' leadership has been most persevering in working for the church building till its completion and dedication this year. In contributing to the building, some of the members, too, showed great liberality and self-sacrificing zeal. Prof. Yatsu of the seminary, is the present efficient pastor.

#### CHAPELS.

Of the four chapels which have not yet reached the stage of self-support



Sosai Church, Kobe, Japan.



and independence, I shall speak of only two in particular.

#### SOSAI CHAPEL.

This work was begun by Dr. Myers in 1908 in the western part of the city. With a few seminary students he worked here and soon a group of Christians was gathered, a larger house rented, and finally, in 1913, a new church built. One of the charter members was a saloon keeper; he quit that business, preferring a clean conscience to a comfortable home, and began peddling a certain kind of cloth to make a living. The grace of God has been very manifest in the transformation of many lives here. Not long since, the writer preached for the pastor, Mr. Naito, at the morning service, and baptized two infants. It was a sweet service. It does us good to see these parents of far Japan, dedicating their children to the Lord and leading them by the hand in the Heaven-ward way. It was mid-summer and hot, but there was a goodly congregation.

#### NINOMIYA CHAPEL.

This work was begun in 1907; the present building was gotten (rented) in August 1912. The picture of Mrs. Fulton's kindergarten was taken just in front of the chapel. The name means "Second Temple." The building has an interesting history. It was first built as a temple of the Shinto religion and prospered for a time, but later fell into ill-repute, lost patronage, and was sold. A prominent sect of the Buddhist religion bought it; but this, too, proved unsuccessful. It is now rented to us and turned into a Christian chapel! When we first went to see it and consult about renting it, there stood in a sacred alcove behind a curtain a row of dim, dusty, dead idols. They are gone now; and that very place is the pulpit where

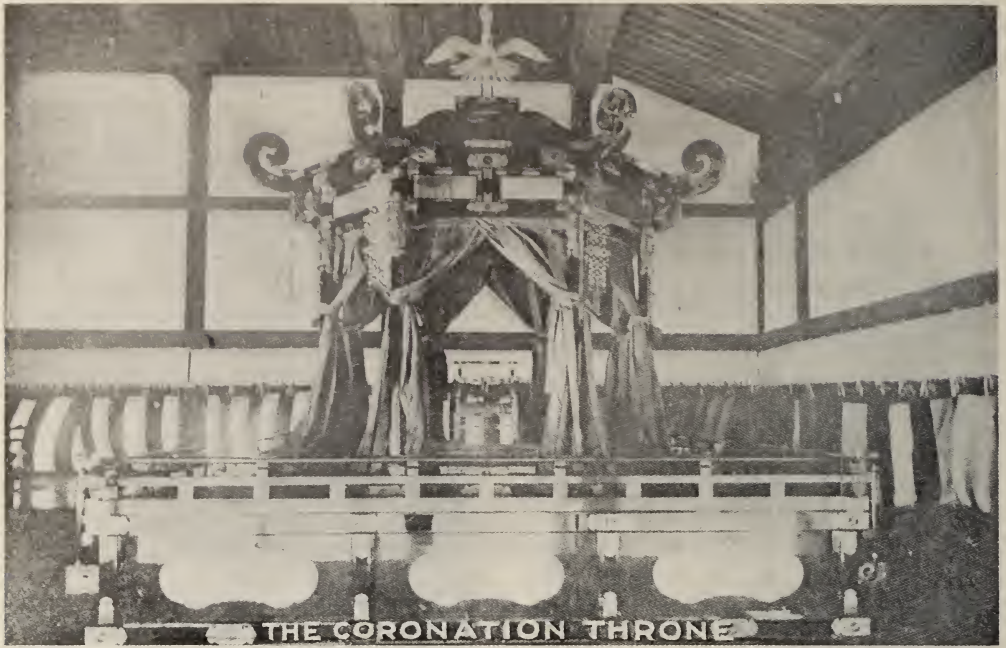


Nunobiki Church, Kobe, Japan.

stands the ambassador of the Living God proclaiming the everlasting gospel.

To make the history of Presbyterianism complete, I should tell of the little band of earnest Christians in Kumochi chapel; of Mrs. Fulton's Sunday school in her home, and also her kindergarten; of Mrs. Buchanan's kindergarten in Nunobiki; of the chapel Mr. Morton has commenced, (Mr. Morton is an associate member of the Mission); and of the work in the slums of Kobe, begun by Mr. Kagawa; but space and time forbid. I trust the above is sufficient to awaken your interest, and to inspire your thanksgiving, and to enlist your constant prayers that the Kingdom may come with great power in all this city, so that this Chicago and New York of Japan may be taken for Christ.—*From Far Japan.*





## THE CORONATION OF THE EMPEROR OF JAPAN.

REV. S. M. ERICKSON.

THE whole country of Japan has been astir over the coronation of the Emperor. "Coronation" is the English term that we use, but there is no crown and in reality it is an announcement ceremony consisting of two parts. The Emperor announces to his Imperial Ancestors that he has come into possession of the three sacred treasures and is ruling. Offerings are made and dances performed to solace the spirits of the dead. At the festival of Daijosai the Emperor went in person through the ceremony of offering food to his ancestors and then eating a meal with them. The later part of the announcement service is for the people. Just what His Majesty told the dead I do not know, but his rescript to the living is as follows:

Having, by virtue of the glories of Our Ancestors, ascended the Imperial Throne of divine origin, We do hereby perform the Ceremony of Accession.

Our Imperial Ancestors having laid the foundation of Our Empire, Our wise Predecessors, in pursuance of the divine command coeval with Heaven and Earth, have

each succeeded to the Imperial Throne transmitted to Him in an ever unbroken line together with the divine treasures of Our Imperial House, and have reigned over and governed the people within Our Imperial dominions with benevolent care. The forefathers of you Our subjects have, on their part, been constant and loyal in their service to the Imperial House. Thus consecrated by the ties that unite the sovereign and the subject with the strength of the bond between father and son, Our Empire has developed a character which has no equal on this earth.

Our illustrious Father brought forth upon this Empire a new era of prosperity and settled His mind on a great policy of opening the country to foreign intercourse. He farther promulgated the fundamental law of the State by expounding the bequeathed precepts of Our Imperial Ancestors, and effected unparalleled great achievement by giving a fuller scope of efficiency to the work of the Imperial regime, His eminent virtue thus shed its lustre abroad and His benevolent influence was felt everywhere.

Now that we have inherited the grand work of Our Father, it is Our will to secure, on the one hand, a permanent stability of Our State by consolidating its foundation, and to share, on the other, the benefit of peace and harmony by strengthening the friendship with other nations.



THE EMPEROR



May the Heavenly Spirits of Our Ancestors, to whom We owe so much, witness Our determination that We will fulfill Our mission by diligently laboring day and night. We trust that you Our loyal subjects, will guard and maintain the prosperity of Our Imperial Throne by performing with assiduity your respective parts and duties. It is Our wish to make evermore brilliant the glory of Our Country by the united virtue and harmonious co-operation of all. We command you Our subjects to be guided by these Our views.

A careful perusal of this rescript will reveal one of the greatest difficulties that we have to meet in our missionary work in this empire. One of the first questions that an inquirer raises is, "If I become a Christian what is my relation to the Emperor?" The Japanese have it ingrained in them from the kindergarten through the university that the Emperor is of divine origin and that he is the father of all his people. His person is sacred. All such terms as we use in speaking of the true God are ascribed to him. Count Okuma, in his congratulatory address, said: "Your Majesty, with your heavenly qualities of benevolence, filial piety, modesty and self-restraint has begun a

most glorious regime and with the divine aid of the Imperial Ancestors and His Late Majesty always attending Your Majesty's person." Prof. Kato stated that "We Japanese of no being superior to the Emperor." Many of the ordinary people think that because foreign nations have sent representatives to the ceremony that now all the nations of the earth worship the Emperor.

The Emperor's ministers created two new gods; that is they raised two famous dead men to the degree of gods, and now they will be worshipped at certain shrines. A degree was granted Taiko Hideyoshi who died some four hundred years ago. At first it was thought that this was a newer and higher degree than any he had attained, but on investigation it has been found that a mistake has been made, and Hideyoshi has received the same degree twice. The officers in charge are trying to explain that the first time the degree was given to Hideyoshi, the god, and the second time it was given to the human Hideyoshi. This expla-





nation has not been received very well by the daily papers. The late Nee-shima, the founder of the Doshisha, was given a decoration, as was also Lafcadio Hearne. There were more decorations and degrees given than at Commencement time in America.

The school children were all haled off to worship at the shines. Banquets were held in every town and hamlet. A great many of the male adults used the occasion to get on a spree, as Japanese wine was dispensed very freely, and thousands of children got their first taste of liquor.

No Christian representatives were appointed by the Government to witness the ceremony. Perhaps it was fortunate, for thus the temptation to compromise with idolatry was not

placed in their way. The reason given for not asking the Christians was that no Christian had court rank of sufficient grade to be included. This disqualification has now been removed as the Emperor has bestowed decorations on several Christian educators. Drs. Ibuka, Motoda and Harada received decorations. They will thus be able to attend the next coronation.

Since the coronation the Emperor has been visiting the tombs of his various ancestors, reporting the fact that he has succeeded to the throne.

Christian friends, this coronation ceremony is a challenge to you to give and pray more for Japan that the regime of this Emperor may see the complete evangelization of the Sunrise Kingdom.

### LETTER FROM DR. WOODBRIDGE.

**S**HANGHAI is quiet after the little naval battle and uprising of Coolies; but there are mutterings all around among the Young Chinese who have democracy first in their thoughts. I do not think, however, that there will be serious trouble as the people are heartily sick of rebellions and war. Our work is in fine condition, and everywhere we hear of good results.

In the midst of it all I am getting out an English edition of the paper as you will see by the ad. enclosed. So much is going on now that I want our folks at home to know just what the Chinese think. It will be hard work to do the English, but my wife is as enthusiastic

as I about it and we are preparing the first issue.

I wish also that you would let it be known that this paper is to be published. Am letting Mr. W. T. Ellis know of it.

I wish the Church would send you out here again and that you could stay with us and see our work. If the folks only knew that we are doing more good than the whole U. S. Fleet we could surely get the price of *one wee dread-naught* to bring the moral uplift—the gospel—to these great Chinese people. We can't shoot a shaft of love into the Chinese heart with a Maxim Gun.

*Shanghai, China.*

### THE CHINESE CHRISTIAN INTELLIGENCER.

#### ENGLISH EDITION.

**T**HE large subscription list of The *Chinese Christian Intelligencer* has increased over 2,000 since the Revolution. Owing to the great amount of literature now being prepared by the Chinese themselves for

this paper, the Editors and Publication Committee have decided to issue an English edition for the benefit of those who cannot read Chinese or have no time nor opportunity to study Chinese newspapers.

It is hoped that much valuable information now possessed only by the Chinese can be thus laid before foreigners and the Church at home—information that marks new eras in the establishment of the Chinese Church, in such matters as Spiritual Growth, Chinese-conducted Revivals, Self-Support, Church Government, Modern Terms for Religious and Philosophical Ideas and other subjects of vital and practical import.

The English Edition will be published once a month beginning in January 1916 and will consist of translated Articles and News Items selected from the Chinese issue. It will be in bound form (about 16 pages) and will be sent to any address in China for \$1.50 Mexican *per annum* or \$2.00 (\$1.00 Gold) for one address abroad.

Subscriptions should be sent to  
S. ISETT WOODBRIDGE,  
176 North Szechuen Road,  
Shanghai, China.

### ADDRESS OF REV. LOWRY DAVIS TO THE GOVERNMENT SCHOOL CHILDREN AT KASHING.

IT WAS with pleasure that I accepted the invitation to speak to you today, and at Mrs. Wang's special request I will speak in English, with an interpreter. It is indeed a privilege to bring to you this morning the good wishes and will of the American people, whom I as a citizen of the United States, and a guest in China, am endeavoring to represent. As you all know, America has always been a friend of China and will continue to be so. Our people rejoice in the progress of the great nation of China, and are always interested in anything which adds to the development, physically, and spiritually, of the four hundred million members of the new Republic. And there is nothing which rejoices the hearts of the American people more than the progress which the women of China have made during the past ten years. And why are we so much interested in seeing the progress of China's womanhood? Because as a nation's women are, so will be the ideals of that nation.

It is most interesting to review the history of the girls' schools in Kashing, one of the most distinguished of which is the one honoring us today in inviting us to speak at this commemoration of ten years' work. Ten years ago there were no girls' schools in

Kashing. About that time, however, the principal of this school began her earnest endeavors to establish a public school for the young women of this city. Her labors were great, and her disappointments many. She even sold much of her own property to secure the funds with which to begin her school. At length several gentlemen, namely, Messrs. Kao, Dao, Tsu, Sen, Don, and Mang came to her assistance, either with money, or with their influence, till at length several substantial school buildings were erected.

The greatest difficulty, however, still remained. This was the lack of teachers to carry on the work. So there was a call for volunteers. To this call several gentlemen nobly responded, among whom were Mrs. Chi, Principal of the Kashing Government Middle school, together with Messrs. Tsu and Zen of the same institution. Mr. Van, president of the Kashing Educational Association, also rendered valuable service. With their help, and with the indomitable energy and purpose of Mrs. Wang, the principal, the present splendid school and a new set of buildings well adapted for a girls' school, stands as a monument of industry and as a mark of a true patriotism which the people of Kashing can never forget.

This school is doing a work for the



women of Kashing and the surrounding territory which will be of lasting benefit to the homes of this land. And we shall take pleasure in sending home to America an account of this occasion. As I have said above, nothing in the way of progress could be more welcome to the American people than to hear of the regeneration of the women of China. The Manchu Dynasty laid upon women burdens too grievous to be borne. Under their rule of oppression both men and women, but especially the latter, were not far removed from slaves. But now, with the era of the Republic, with its liberty and freedom, both men and women have it within their power to live such lives as their Creator would have them live. Especially may the young women of China remember the words of the ancient sage who said, Remember now thy Creator in the days of thy youth.

Just think of the opportunity, and at the same time the weighty responsibility, of those who have charge of schools for girls in China. They are moulding the future families of the nation. And how? By moulding the character of the women who shall adorn the homes of this great land of China. There is a proverb current in America which says, The mother is Queen of the Home. During the era of Manchu oppression women held anything but this high position. Now they are beginning to claim their own. And it is

the great responsibility and privilege of the girls' schools in China to make China's daughters ready to ascend to the throne of the Queen of the Home.

What are the duties of this Queen of the Home? Let me quote from Dr. J. Wilbur Chapman, one of the greatest American preachers, selecting a few passages from an address of his delivered before 3,000 men and women recently, as found in the SURVEY:

He says: "The two mightiest agencies in the home are, first the mother, and second, the father. Four things every mother must understand.

First, You must be a Christian. The memory of my mother's Christian life was more to me than if she had left me \$1,000,000.

Second, Every mother must be absolutely consistent.

Third, Every mother must be prayerful. No matter what confusion there may be in your home, prayers will right it.

Fourth, Every mother must study her Bible. There is not any love in the world like a mother's love. There is not anything like a mother's love to engender love. You love your boy. He may break your heart, but he will never get away from your love."

May God richly bless this school, and may every one of the young women of this school graduate, and go out into the homes of this land to become the Queens of the Homes, and a blessing to all about them.

## THE BIBLE WOMEN'S CONFERENCE AT TSING KIANG PU.

MISS JESSIE D. HALL.

THEY tell me it's my turn to write the letter for the MISSIONARY SURVEY. The event that was of most importance to our station the latter part of October and beginning of November was the two-weeks' Conference for Bible Women of the Mission. This was the first attempt at anything of the kind and we have been very

much encouraged by the enthusiasm of the women, and by letters from the other stations since they went home telling how the women are still feeling the inspiration of it. There were 32 Chinese women enrolled for the daily classes, representing six stations..

Besides the regular Bible Study classes there was a devotional service





The Bible Woman's Conference of North Kiangsu Mission, October 21st to November 4th. The foreigners are: Front row—Mrs. Wells at extreme left of reader, Miss Sprunt in the center, Miss Lacy at extreme right. Mrs. Lee (Chinese), is the middle one between Miss Lacy and Miss Sprunt. Mrs. Paxton is on the second row at your left; Miss King and Mrs. Smith in center. Mrs. Woods and Mrs. Talbot are in the back row at your right. The baby in the back row (left) was a constant attendant at all the classes and behaved well. His mother, who holds him, is one of our Tsing Kiang Pu Christians.

every day which was led for a week by Miss King, a China Inland missionary from Yangchow and for the last days by Mrs. Arthur Smith the wife of the author of the books we use so much in Mission study at home. The women were divided into two classes for two periods in the morning—the more advanced class studying Jeremiah with Miss Sprunt and the Life of Christ with Mrs. Bradley and the others the Life of Christ with Mrs. Paxton and studies in Bible characters—Abraham, Moses, Elijah, David, Isaiah, Daniel, Peter, Paul—with different teachers. Then all came together for the devotional meeting. We had the school girls drop their sewing lesson for those two weeks so they could go to this meeting too. It was a blessing and inspiration to us all. In the afternoon all the women studied Ephesians together, taught by a young Chinese woman, Mrs. Lee, who used to be our girls' school teacher before she was married. After that class we all met together for a conference on various phases of the work.

Mr. Moffett's home-going has left us more short-handed than ever. Mr. Talbot especially, is feeling the stress as he is the only one left during Mr. Graham's furlough to oversee the evangelistic work in all the county fields, besides do the pastoral work of the church and superintend the boys' school and the orphans' school! We are hoping that Mr. Moffett may be back after his furlough, but we do hope our plea for a teacher will have more weight than ever now that the evangelistic work is so hampered. If we had a teacher to take the constant charge of the boys' schools, Mr. Graham and Mr. Talbot would be free to follow up the evangelistic work through the whole field. There were never more opportunities—and never fewer men to take advantage of them.

The hospital and clinic are full these days and keep the doctor and Mrs. Woods hard at work. The schools are flourishing—both Chinese and Foreign, but that is another story."

With all good wishes for a happy Christmas for you all.

*Tsing Kiang Pu, China.*

## PERSONALIA.

We take pleasure in announcing another addition to the missionary force in our North Kiangsu Mission in the person of Master Francis Augustus Brown, Jr., who made his appearance at the Station of Hsuchoufu on December 2, 1915. We send him and his parents our congratulations and best wishes.

This announcement comes in a card from Mrs. George P. Stevens, which states that the Stevens family expect to sail for home on January 28. We wish for them a safe and pleasant voyage and we assure them in advance a very cordial welcome home by the hosts of friends who will be glad to hear of their coming. We look forward with special pleasure to having them with us at Montreat this summer where a few years ago Mrs. Stevens, who was Miss Mary Thompson, of Atlanta, won the hearts of all the Presbyterians gathered at Montreat.

We take great pleasure in announcing that recently Mr. B. H. Hun-

nicutt, of Lavras, Brazil, was married to Miss Nannie Kolb, a teacher and member of the Northern Presbyterian Mission, who thus, *ipso facto*, becomes a member of our East Brazil Mission. Certain formalities will be required to be gone through with to establish her technical standing as a member of the Mission, but these are mere red tape, and she is now to all intents and purposes a member of the Mission and we cordially greet her as such and congratulate Mr. Hunnicutt on his good fortune.

We present herewith the attractive picture of Rev. J. T. Hall and family. Mr. Hall went to Cuba in 1900 and after several years of useful service there he was compelled to return to the United States on account of the health of one of the children. While at home he served as pastor the church at Calhoun, Mo. A few months ago, the health question being favorably disposed of, he returned to Cuba and is now a member of the Cardenas Station. The testimony of his fellow workers is that no missionaries we have ever sent to Cuba have won the love of both the natives and fellow-workers to a greater extent than Mr. and Mrs. Hall.



Prof. Andres Osuna, for some years Spanish translator for the Methodist Board of Missions, left for Mexico City on December 16 to take up his new duties as General Superintendent of Education for Mexico City, having been appointed by the government of General Carranza. His immediate duties will be to take charge of the elementary and grammar schools of the city, of the normal schools, and of preparatory education. It is understood that he is to reorganize all these schools and establish a system in harmony with the democratic ideas and new ideals cherished by the revolutionary



leaders. He is to devote part of his time also to the framing of plans to organize a Commission of Education for the whole republic of Mexico. On another page we take pleasure in republishing from *The Missionary Review of The World* an extract from an interesting article by Prof. Osuna on Protestant Mission Work in Mexico.

Rev. Warren Stuart sends us the following interesting news item:

"An old student of Hangchow College, now in diplomatic circles in Peking, has just given \$1,000 Mexican

(\$400.00 U. S. currency) to his *alma mater* for laboratory equipment. This is the first large donation from any of the Chinese, and is interesting not only for its intrinsic value, but also as the first fruits of an increased liberality on their part toward this institution."

A letter from Miss Margaret Douglas in charge of our Girls' school at Pernambuco, Brazil, tells of the good year which they have had in the work of the Eliza M. Reed Evangelical School. The school has been enlarged from a day school to a boarding school



REV. J. T. HALL AND FAMILY.





during the year. Miss Douglas makes an earnest appeal for another teacher to help in the work at this school to which we wish very much the Committee could make a favorable response. The school has been one of the effective agencies in our work in North Brazil from its very beginning and its usefulness, of course, has increased just in proportion to the number of pupils they can provide for in the school. We are glad that the Executive Committee has chosen South America as the field to help by the contributions of Children's Day during the present year, and we hope that the educational campaign carried on by our Educational Secretary will so enlighten our people on the needs and opportunities of our work in Brazil that they will come forward with the help that is absolutely necessary to make proper provision for this and our other Brazilian schools.

Rev. and Mrs. A. F. Shaw, formerly members of our East Brazil Mission, were compelled to give up their work at Lavras on account of Mrs. Shaw's health. Mrs. Shaw is now doing real missionary work as a teacher in Fisk University, Nashville, Tenn. At a meeting of the East Brazil Mission held on November 5, 1915, the following resolutions were passed, which we take pleasure in publishing herewith:

"Resolved, that we, as a Mission body, transmit to Mr. Shaw and his beloved family, the deep feeling of loss we experience over the official severance of their names from the Mission Roll in the mysterious Providence of the Most High; that we express our sincere appreciation of their ever-progressive and ever-living labors for the Master's Cause in this immediate vicinity, in this State, and in this great land; and that we unite our fervent and importunate supplications to God that He, in His infinitely wise providence may



bring to our midst and to our people, these dear friends and co-workers, to continue again their glorious work in the Master's Vineyard."

A letter just received from Rev. S. R. Gammon contains the following:

We have just closed our school year. All went off nicely and we are left alive to tell the tale. It was a hard year in many ways; but it was a successful year in many ways. Good work was done; financially we made a good showing, and the spiritual results were unusual. Twenty-five of our pupils united with the Church on profession, eight of them from unbelieving families—some families of influence—and six or eight others announced their desire to take the same step, pending paternal consent. Our buildings and grounds need repairs and improvements, and we are waiting to have your Committee's approval of plans making

this possible. The future seems full of hope.

I look forward with much pleasure to seeing you and Vance and your good ladies at Panama.

We publish elsewhere the excellent address delivered by Rev. Lowry Davis at Kashing to three thousand Government school pupils in that city. Opportunities of this kind are new in the missionary experience in China. The far-reaching influence of work of this kind can be readily imagined. Twenty years ago no official of the Government and no representative of the Literati had anything to do with foreign missionaries except where it could not be avoided. They shrewdly guessed that the influence of the teachings of the missionary along moral lines would interfere with their opportunities of robbing the people, an occupation by which they had their enormous gains. The present attitude of the official class toward the missionaries and their work marks a remarkable change from the state of things that existed twenty years ago and emphasizes one of the many new opportunities that have come to the missionaries in their work at the present time.

The following party—Rev. and Mrs. C. L. Crane, Rev. and Mrs. Robt. D. Bedinger, Rev. and Mrs. Geo. T. McKee, Miss Grace E. Miller, Mrs. R. F. Cleveland, and Mrs. Motte Martin were booked to sail for Africa on February 19, and if there plans were carried out as made, they are now well on their way. We wish them deliverance from all submarines and floating mines, not to say from the less fatal but sometimes more unfavorable experiences of *maldemer*.

We have made good use of Messrs Bedinger, Crane and McKee while they have been at home and have not given them very much time for physical relaxation. They were all looking well,

however, when we last saw them and their medical certificates made out just prior to leaving home were satisfactory.

Miss Miller goes to assist in the medical work as trained nurse in the new hospital at Luebo.

Mrs. Bedinger is the daughter of Rev. R. P. Smith of Asheville, N. C., Superintendent of Home Missions in Asheville Presbytery. She knows all about our Mountain Mission work and her contact with that work will no doubt be of great service to her by way of preparation for the work which she will take up in Africa.

Mr. Bedinger paid a visit to our office a few days before his marriage, and it was doubtless the effect of this prospect upon his mental and spiritual nature which caused the radiation from his countenance and the light in his eyes which is always the reflection of anticipated conjugal bliss.

Dr. M. P. Young and Miss Louise Oehler sailed from Seattle on the Yo-

kohama Maru on February 4. Dr. Young goes to assist Dr. J. R. Wilkin-son in the Elizabeth Blake Hospital. Miss Oehler goes to take charge of the girls' school work at Haichow Station in the North Kiangsu Mission.

News has been received of the arrival of a daughter to Mr. and Mrs. C. R. Stegall, at Luebo, weight eight pounds, name undecided. The little lady received a warm welcome into the circle of choice spirits at Luebo.

Dr. S. Houston Miller arrived at Shanghai on December 15th. There he met members of our mission, as also at Chinkiang, and at Tsing-Kiang-Pu, and received a heart-winning welcome from all. He spent Christmas in the home of his aunt, Mrs. Dr. B. C. Patterson, at Sutsien, returning thence to his station, the hospital at Tsing-Kiang-Pu. By advice of missionaries he will give most of his first year to study of the language.

## SENIOR FOREIGN MISSION PROGRAM FOR MARCH, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—MEXICO.

Hymn—The Morning Light is Breaking.

Scripture Reading—Heb. 4.

Prayer—For our missionaries who have returned to their work.

For the native Christians who have "stayed by the stuff."

For the work at large.

Minutes.

Roll Call—Answer with a verse of Scripture on FAITH.

Business.

Solo—Selected.

Reading—Hands for the Master's Use.

Hymn—Selected.

Topical—Old Mexico Becoming New Mexico.

Mexico Wide Open to the Gospel.

Missionary Work Already Done.

The Hope of Mexico.

Prayer—For the needs brought out in the Program, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Use the current issue of The Survey for

news of our own work. Appoint a reporter to give this news.

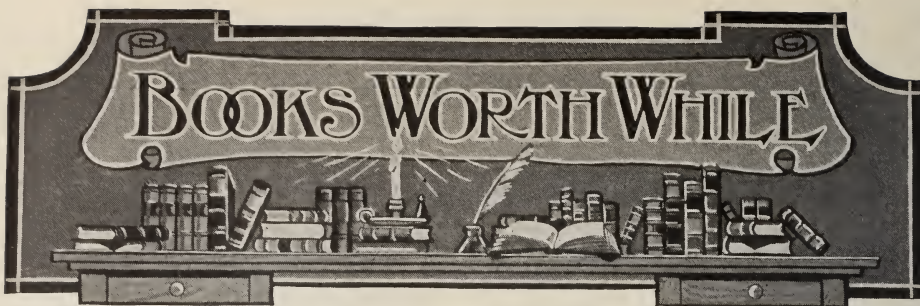
In the January issue of The Missionary Review of the World appears an interesting article by Professor Andres Osuna, for some time General Superintendent of Public Instruction in Coahuila, Mexico. This article is republished in this magazine, and will furnish additional material for the program.

Roll call could be answered with current news of Mexico culled from the secular press.

Pray earnestly for those missionaries who have returned to their work; that they may have grace and power to meet the changed conditions of their work.

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.





*Latin America.* By Hubert W. Brown. pp. 308. F. H. Revell & Co., New York. Price \$1.20 net.

On the restoration of peace in Mexico and the resumption of work by the different mission boards in that great field, a book such as Mr. Brown has given us in this volume, will be of very great service to those who wish to know exactly what present conditions in Mexico are and how they came to be what they are, and what responsibilities rest upon the different evangelistic Churches of America growing out of this condition. The author covers the whole field with great care and fullness of knowledge, and discusses the questions involved in our Latin American missionary work with tact and judgment. While other Latin American countries are considered, the emphasis in this book is naturally on Mexico, that being the field in which the author has lived and worked. We cordially recommend the book to the readers of the Survey.

*Carmencita: A Story of Mexico.* By Miss E. V. Lee, Missionary of the Southern Presbyterian Church. Pp. 49. Presbyterian Committee of Publication. Price, 40 cents.

This is a beautiful little Mexican story of the Revolutionary period, written by our Miss Lee, who has been a missionary in that field twenty-six years. The book is especially adapted to children, and in that respect meets an urgent need. It is attractively printed by our Publication Committee and we trust will have a large circulation throughout the Church.

*Childhood in the Moslem World.* By Samuel M. Zwemer; pp. 270; 40 full page illustrations. F. H. Revell & Company. \$2. net.

This is not a book for children, but *about* children. It could not be a book *for* them because it deals faithfully and fearlessly with real conditions as observed by eye-witnesses in many lands.

It is a plea for Mohammedan childhood. The illustrations, made from a remarkable collection of photographs, are profuse and of splendid quality. The claims of millions of children living and dying under the blighting influence of Islam are set forth with graphic fidelity. Both in text and illustrations, Dr. Zwemer's new book covers much ground hitherto lying untouched in Mohammedan literature.

## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to Regular Appropriations—

January.	1916	1915
Churches .....	\$34,261.77	\$24,746.72
Sunday Schools.....	1,334.63	652.77
Sunday Schools, Japan.	244.33	
Societies .....	6,388.00	5,968.26
Societies, Japan .....	25.00	
Miscellaneous donations	1,769.50	1,516.16

	44,023.23	32,883.91
Legacies .....	11.73	535.70

\$44,034.96 \$33,419.61

For ten months, April 1, 1915, to January 31, 1916—

Churches .....	\$194,658.94	\$191,020.21
Churches, Japan .....	82.15	
Sunday Schools.....	5,229.88	6,662.99

Sunday Schools, Japan.	10,960.62	
Societies .....	48,388.97	48,446.26
Societies, Japan.....	185.13	
Miscellaneous .....	19,513.96	23,498.81
Miscellaneous, Japan	52.12	

	279,071.77	269,628.27
Legacies .....	2,262.20	12,993.66

\$281,333.97 \$282,621.93

Appropriation for fiscal year ending March 31, 1916.....	\$506,646.27
Deficit March 31, 1915 .....	63,286.66

\$569,933.25

Amount needed each month, \$47,500.00.

The receipts for objects outside the budget for the ten months are \$24,337.51.

EDWIN F. WILLIS, Treasurer.



## THE STORY OF ARCADIA MORALES.

I WANT to tell you the story of a little Mexican boy and how he grew to be a helper in God's work. His name was Arcadia Morales and when he was about the age of many Sunbeams and younger than most Royal Ambassadors, he had to go to work to earn money.

That was because his father was dead, and he wanted to be a man and help care for his mother and his little brother Felipe. He was only nine, and there was not much that he could do; but soon he found what you may think was very pleasant work. He was employed by a candy man.

In Mexico they call candy "dulce," and everybody eats it, old and young, rich and poor. So the candy business is good.

Arcadia's master would first make the dulce and then peddle it about the streets on a tray. The boy learned to do the same. He peddled his on a little tray following his master.

Do you remember the first money you earned? What did you do with it? Arcadia was so happy when he received his first twenty-five cents that he ran joyfully home to his mother and thrust it into her hands saying: "It is for you, for you, mother, for you and Felipe, to buy something good!" Every day he kept steadily at his work. Perhaps he had many tastes of the candy. He had no shoes on his feet, and often his clothes were torn and old; but he was light hearted, for it was such a big joy to him to help his mother.

Sometimes he got tired, and perhaps he would wish he might have a burro and be free to do as he liked; but then he would think of his mother and of the way she would smile when his day's work was done. She would have ready for him a fine supper of *frijoles* and *tortillas*. These are as dear to Mexican children as sweet potatoes or griddle cakes with maple syrup would be to you. *Tortillas* are flat cakes and *frijoles* are beans. When supper was over what stories she would tell to Arcadia and Felipe!

The eyes of Arcadia and little Felipe would glisten as they heard them over and over. "Tell us more, tell us more, mother," they would beg but the mother would answer "That is all I heard my boys; I came home when I heard those. We may not have that book in our city.

In Mexico the priests would let no one own or read the Bible. They kept it hidden. The priests were teaching what was not true in place of God's words, and they did not want the people to read the Bible and find out the truth for themselves.

But before she was married. Arcadia's mother had spent some time in another city. In the home where she stayed was a copy of the Bible from which the father read aloud every night, and there it was she heard the stories which she now told her boys.

When Arcadia was twelve years old, he had a long, long illness, and he had to give up the candy business. When he got well, he found work with a



gold weaver. One day as he was looking over his master's books, he opened one and there he saw his favorite story—the one of the boy and the giant. His heart beat with excitement. Could this be the wonderful story book, the Bible he had heard of so long? He took it straight to his master. "Is it a Bible? May I read it?" he questioned eagerly. "I'm willing," answered his master; "but don't tell the priest." What news Arcadia had for his mother that night! Before the *tortillas* and *frijoles* were eaten he had told Felipe another fine story.

And so every day when he could spare the time Arcadia pored over his treasure; and at night *he* was the storyteller now, while the mother and little brother closely listened. They were impressed with God's words about not worshiping images, for in their churches were many images, and they had been

taught to worship them. And so our Candy Boy found in his storybook great and good things which would change all his life.

When Arcadia Morales was eighteen years old he openly became a Protestant. Soon he was a Bible teacher, and when some missionaries went to the City of Mexico, his little circle of believers was formed into a church, and he was made pastor. Dr. Morales now cares for nine churches. He teaches the Bible in day schools, and he visits five prisons, where he is a welcome friend. Two men who were imprisoned for serious offenses became Christians under his teaching. Their term was shortened because of their good conduct, and they both became Christian teachers on their release, and they do faithful work for their people.—*From Over Land and Sea*. (Adapted from "Pastor Morales and His Work.")

## JUNIOR FOREIGN MISSION PROGRAM FOR MARCH, 1916.

Arranged by MISS MARGARET MCNEILLY.

### Topic—MEXICO.

Song—Jesus Loves Me.

Scripture Reading—Exodus 20:2-6.

Prayer.

Minutes.

Roll Call—Answer with the name of a station in Mexico.

Business.

Song—Hark, 'Tis the Shepherd's Voice I Hear.

Recitation—Mexico.

Story—Judas Day in Mexico.

Reading—All Aboard for Mexico.

Prayer—Closing with the Mizpah Benediction.

### SUGGESTIONS.

Have the children learn the Scripture Reference and repeat in concert.

Instead of answering roll call with a name of a station in Mexico, the children could find out about the different saints

worshipped, and give the item as their name is called. Question books on Mexico can be had from our Executive Committee of Foreign Missions (price, 5 cents). These will be of help to the leader.

Let some child *tell* about the Judas Day celebration. Impress the children with the lessons learned from this celebration.

Some of the older children might get items on Mexico from the secular press, and give to the Band. Ask why our missionaries had to leave their work in Mexico.

Pray for those missionaries who have returned to their work.

The above program, with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.



## OUR MEXICAN JUNIORS.

MISS OFELIA TREVINO.

Our Junior League was organized a year ago, with twenty-one members. Mrs. W. F. Galbraith, superintendent of the Juniors in the American Presbyterian Church, came and helped us to organize. She appointed me as superintendent of the League. The list of members increased every Sunday for a few months. By September we had fifty-three on the list.

The American Juniors of this place show much interest towards the Mexican Juniors. I go to their meetings whenever I can, and come and tell my Juniors about them. Mrs. Galbraith gives me some of their papers; for instance, "The Junior Life," and as our Juniors cannot understand English, I translate some of the stories for them.

We have our meetings every Sunday afternoon. We have Scripture reading; I choose a passage that the children can understand easily—for instance, the story of David, the story of Joseph, and so forth; then I make a short explanation to them about it. The great majority of them could not pray at first; now they can do it, even the smaller ones. They now know, so that after I have talked for a few minutes about the reading, three or four of them stand up and pray.

During the days of the Camp-Meeting, nearly all of my work consists of getting the one hundred or more children together, first for their half-hour's practice of hymns, then for the 9:30 A. M. service, conducted by Rev. A. B. Carrero, of Dallas, Texas. They also practice their recitations for their programme, which comes at the last

of the week. These children are from the whole field.

I am sure that, in preparing these little ones, we are preparing the future of many homes, teaching them those things that can make them wise for the life to come. It is also embodies in these little fellows, the future of God's Church in this world.

I am very glad to have this great opportunity to teach these little boys and girls God's Word, and I only regret that I am not able to reach all of them in this great field, of which my father is in charge. There are nearly two hundred children in the field. How much work we could do if I had time, but I am in school and cannot put half as much time as I would like to in these little children. But I really hope God will touch



The Trevino Juniors.

the heart of some young lady who would like to consecrate her life to this missionary work.

*San Marcos, Texas.*

## MARY THE WITCH.

MISS OLIVE G. GIBSON.

On the knoll of a little hill, on the outskirts of a Mexican town, stands the mud hut of poor old Mary, "the witch." Her hut was built by Mary's very own hands, for who would want to work for a witch?

The ceilings are low, the rooms (two in number), little and badly ventilated, for the only outside door is small—so small that they who enter must crawl rather than walk, and the two windows are but pieces of a broken window pane fixed in the mud walls.

Here Mary "lives and moves and has her being." She knows nothing of the outside world, and little of her own town, for she is an old, old woman, too feeble to go out, and few are the friends to frequent her abode.

Old Mary was sick. The two mission teachers were assured that Mary was wicked, for the malignant powers which she possesses as a witch, are given only to the extremely wicked.

The teachers were told also that through the day old Mary, like any ordinary sick person, was confined to her bed, but at night she changed herself into a dog, or a cat, or an owl, and went about tormenting her enemies.

"Indeed, Teachers, she does turn into an owl. Didn't you hear that owl the night before last in the old tree back of my house? Well, I saw it, and it was old Mary—indeed it was. I saw her!"

So said one of the women to the teachers.



Poor Mary, who was not a witch.

Thus, both poor Mary and the old hooting owl were belied.

One evening, when school was over for the day, one of the teachers went to visit sick Mary. She climbed the hill, knocked on the door, and a faint "Entre" (come in) greeted her ears. She pushed against the little old door, which turned heavily on its rusty hinges, and there in one corner of the room on the hard earth floor lay Mary, the witch.

After trying to make her comfortable, the teacher sat down on the floor by Mary's head and stroked her hair. Then she took from her pocket a Spanish Testament and began reading aloud.

At first the poor old "witch" did not understand, but after a little she asked the teacher to read slowly that she might say the words after her.

The teacher closed her Testament and the old "witch" said:

"Isn't that beautiful? What is the book?"

And then they prayed together, the teacher leading, but the "witch" catching and repeating every word as it fell from the teacher's lips. Ever after, when the old witch met the teachers she would ask them to pray with her, for she said, "God hears your prayers."

When the teachers left for their vacation old Mary threw her arms around them and said, "Give my love to all your relatives, and to all your friends, and to every one who is interested in our children."

And, my Reader, that means you.

As the teacher sat by old Mary's head, stroking her hair, she could not help wondering where her own dear ancestors were when poor old Mary was a precious little girl, and why none of them hastened across the continent with the zeal of a converted Saul of Tarsus or a Spirit-filled Peter to rescue her from the life which was before her. If she had been a gold nugget out there on the desert she would have been gathered in years ago.

Mary is simply the victim of bad environment, not any worse than you or I would be under the same conditions. She had never gone to school a day in her life, for she had never lived where there was a school; and she had never lived in a town where there was a church of any denomination till she was an old woman.

But old Mary rejoices that her children's children have a better chance in life than she had, for as she says, "They have the Mission School, and they don't need to be as ignorant as burros."—*The American Missionary*.

## GOD MAKE MY LIFE TO GLORIFY HIM.

MATILDA BARBARA BETHAM-EDWARDS.

God, make my life a little light

Within the world to glow;

A little flame that burneth bright,

Wherever I may go.

God, make my life a little flower,

That giveth joy to all,

Content to bloom in native bower,

Although the place be small.

God, make my life a little song

That comforteth the sad;

That helpeth others to be strong,

And makes the singer glad.

God, make my life a little staff,

Whereon the weak may rest,

That so what health and strength I have

May serve my neighbors best.

God, make my life a little hymn

Of tenderness and praise;

Of faith—that never waxeth dim,

In all His wondrous ways.

## JOSE'S MOTHER.

ALICE HYSON.

Let us go and visit Jose's mother. He was a little orphan boy when she adopted him. We enter by a passageway which leads to one large room where they live. Everything is in order, for Jose's foster-mother is a very cleanly woman. The room is decorated with pictures that Jose brings home from school and Sunday school.



Jose earns an occasional penny by holding a burro.

One day Jose said to his mother, "Why do you not dress and look as the teacher does—she does not wear a black shawl on her head" His mother replied, "Oh, I am old and I cannot begin to dress now like the teacher does." Jose was satisfied with this answer.

They used to visit the teacher very often, and on Sunday they liked to sit and look at the high ceilings, and the pictures which the teacher had for them. One Sunday the teacher said, "Let us read some in the Bible." So they did, and this continued for many Sundays, until one day Jose's mother said, "Oh, I don't care much about the Bible; I confess my sins to the priest, and if he cannot forgive them, as he says he can, it is his lookout and not mine; I'm safe."

She came one day in great haste for the teacher to come to Jose, who was very sick.

"If Jose dies," she said, "I am all alone. I want him to live to support me, so I will not be obliged to carry heavy mud up a ladder to plaster houses as I do now for a living. Jose can work for me, and then I can be happy and well."

A little medicine and nourishing food was all Jose needed; he was soon well again and able to take care of his neighbor's sheep and goats, driving them to the pasture on the hillside about a mile from his home. For this work he received some supplies, such as beans and wheat. This helped his mother to have food, as she was not able to work every day.

Beside the door of her home she always planted a small flower bed. It was her delight to bring flowers to the teacher, and to have a bouquet of them on her table; she said she could not have house plants, as her room was too cold in the winter.

She seems contented in her love for Jose,



The oven at the refugee camp. There are many children among the refugees who need our pity and help.

and her devotion to him. Our hope is that through him—for he attends the Mission School—she may be led to love the Bible and its teachings, and to enjoy the love of God that comes from free service to his people.—*"Over Sea and Land."*

Juniors! Look at the picture on the front cover of this magazine. That class of Juniors got nine subscriptions for the Survey. You can do that. Try it for "Survey Week."



## JUNIOR HOME MISSION PROGRAM FOR MARCH.

Prepared by MISS BARBARA E. LAMBDIN.

### OUR COUNTRY CALLS.

Up and down this Christian land,  
Firm for right we take our stand,  
Teaching to the untaught youth  
All we know of God's own truth.  
Let us help whome'er we can  
To be a better, nobler man.  
Let us give from heart and hand  
To succor those who love our land.

K. N. B.

1. Song—"There's a Royal Banner."
2. Repeat in concert—The Missionary Command. Mark 16:15.
3. Prayer—Of thanks to God for our country, with its peace and plenty; for the care that has kept us; that these blessings may not close our eyes to the needs of others; but that we may be glad to share them, and especially the "Bread of Life," with those less fortunate.
4. Transaction of business, promptly.
11. Juniors at the Mexican Camp-Meeting.
12. A Strange Wedding Present, and What Came of It.
13. Song—"Christ for the World We Sing."
14. Prayer—For all missionaries and workers who are laboring to bring the "Bread of Life" to famishing souls in all the world; that we may help them by our prayers and money.

### NOTES.

4. Discuss arrangements for Children's Day for Home Missions this month in the Sunday school. Plan to bring a large offering to assist in giving day and Sunday schools to other children.

6. The Story of Jose, told by a Junior.

8. A brief talk on Mexican Border conditions, past and present. Close with the Golden Rule in concert. See articles in this number, other magazines and newspapers and free literature of the Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga. Send 5 cents for account of our Texas-Mexican mission.

### ON THE MEXICAN BORDER.

5. Song—"Throw out the Lifeline."
6. A Mexican Junior.
7. Bible Reading—Matt. 7:7-12; John 6:33-35.
8. The Bread of Life for the Mexicans in our midst.
9. Song—Rescue the Perishing.
10. Recitation—"God Make My Life to Glorify Him."

## COMPARATIVE STATEMENT HOME MISSION RECEIPTS.

April 1, 1915, to January 31, 1916.

	1916	1915	Increase.	Decrease.
Received from Churches.....	\$71,956.40	\$67,038.69	\$4,917.71	\$———
Sabath Schools .....	3,734.22	4,126.48	———	392.26
Missionary Societies .....	12,858.80	12,350.29	508.51	———
Miscellaneous ....—.....	32,946.00	34,035.19	———	1,089.19
	<hr/>	<hr/>	<hr/>	<hr/>
	\$121,495.42	\$117,550.65	\$5,426.22	\$1,481.45
Less.....	\$1,481.45	Net Increase.....	\$3,944.77	

A. N. SHARP, Treasurer.

# AMERICA — A FIELD — A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D. EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.  
HURT BUILDING, ATLANTA, GA.

### EVERY MEMBER CANVASS.

THE clock halts never a moment in sounding the twelve strokes that indicate the close of a year, but all the while is marking off the seconds that comprise the first hour of the New Year. So, no interval elapses between the close of an ecclesiastical year and the beginning of the next, and arrangements must be made accordingly for the continuous work of the Church.

In the church calendar, March not only closes the year, but is the month appointed for taking the Every Member Canvass for the next twelve months. The wide-awake pastor makes good use of the occasion, and takes advantage of the opportunity. The highest efficiency compels prompt action.

The new plan of finance has already more than justified itself by its magnificent results. As a matter of fact, it saved the benevolent operations of the Church from serious disaster during the financial crisis created by the European War.

It has already largely increased the benevolent offerings of the Church, and bids fair if faithfully operated, to solve most of our financial problems, and to place the work of the Church on a substantial basis. Having once tried it faithfully, where is the pastor who would return to the old haphazard method of collections, so dependent upon the weather, upon the size of the congregation, and the mercurial emo-

tions of the people; and which made no provision for absentees.

The present plan has so commended itself as to secure permanent place in the system of all large denominations, and is making itself felt in all directions, for the progress of the Kingdom.

One of the best features about it is the realization of the unity of the work. Instead of arraying causes against each other, it promotes co-operative work and cultivates intelligent and symmetrical giving. Each contributor feels that every dollar helps every part of the work, and while a certain per cent. stimulates and develops the the church life at home, the proper proportion reaches in its sweep "unto the uttermost part of the earth."

"I breathed a song into the air,

It fell to earth, I knew not where;

For who has sight so keen and strong,  
That it can follow the flight of song?"

Sight cannot literally follow the benevolent dollar on its mission of mercy, but the vision of faith can see a part of it organizing Sabbath schools for little children; another part comforting the aged minister in his declining years; part of it sustaining the hard-working Home Missionary on the far-flung battle line in the West or in the mountain cove; and then more than half remaining to carry the gospel mes-

sage to the benighted heathen. Lifeless indeed is the soul that is not thrilled by such a vision.

The four Executive Committees have employed Rev. R. L. Walkup to lead the Movement, and he is putting his fine ability and earnest life into the effort. Dr. R. E. Vinson, Secretary of the Permanent Committee of Systematic Beneficence, has furnished the Church a masterly exposition of the working of the plan, which should be thoughtfully studied, and used by each pastor to great advantage. Literature,

helps, etc., can be had of the Presbyterian Committee of Publication, Richmond, Va., R. E. Magill, Secretary.

To promote its highest success, nothing remains except to secure the co-operation of the entire Church in its adoption of its efficient prosecution, by perseveringly working the plan. March it the *Time*, the Every Member Canvass the *Plan*, Church Efficiency the *Aim*, the Progress of the Kingdom the *End*, Pastors and Sessions the *Factors* who will determine the question of failure or success.

### HELPING TOGETHER BY PRAYER 2 Cor. I-II.

E. G. BARNES-LAWRENCE.

I like to feel that though on earth  
We never meet,  
Yet we may hold heart fellowship  
At God's dear feet.

I like to feel, in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help thee, too.

I like to think that in the path  
His love prepares,  
Thy steps may sometimes stronger prove  
Through secret prayers.

I like to think that, when on high  
Results we see,  
Perchance thou wilt rejoice that I  
Thus prayed for thee!

### DETERMINING FACTORS IN THE TEXAS-MEXICAN WORK.

REV. R. D. CAMPBELL.

#### A GLANCE AT THE PRESENT SITUATION.

THE present—the ever-present situation—is a complex one, combining conditions that encourage greatly, and others that cause much concern; one containing elements that gladden the hearts of the workers, and others that perplex their minds. The conditions that provoke most anxiety, let it be known, are chiefly external, rather than internal, though they affect largely the prosecution of the work, both as to evangelization and as to development of Christian life.

As for the workers, both ordained and unordained, they are men of high character, of exemplary conduct, consecrated to the Lord's service, and afire with zeal for the conversion of their countrymen, active and untiring in the work committed to them individually,

enduring hardship and making sacrifices without murmuring. In our Mexican ministers and present candidates for the ministry, the Southern Presbyterian Church has just cause for gratitude and pride.

As for the membership, the wonder is that the development has been so great, when we take into count the adverse circumstances which surround them now, and the environment in which they were born and reared. The short-comings and deficiencies are those that are common to a new work of this kind, and they are being gradually corrected.

The attitude of the Mexican people in general is favorable or, at least tolerant toward Protestantism, and the efforts put forth among them are richly rewarded. The barriers, once so high



Mission Conception, built in 1713, San Antonio, Texas.



Mexican Presbyterian Church, San Antonio, Texas. (The comparison is obvious.)

and formidable, are now much lower; the bitter prejudice against our cause, and the blind obedience to the mandates of the priest, in this respect are disappearing.

Our monthly report system reveals a most encouraging numerical growth, one that shows a decided gain each year over the previous one, though it is still seed-sowing time rather than harvest.

The poverty, the lack of education, the changing and tightening economic conditions, and the consequent struggle to live, the unsettled abode of the membership, and the uncertainty of ministerial support are problems awaiting solution. The competition of stronger and richer denominations, with larger funds and more up-to-date methods

and equipment, threatens absorption. The misrepresentations and the unmasked proselytism of some doubtful sects that have gained a foothold necessitate great alertness and watchfulness. Indoctrinating is necessarily slow under the conditions that exist.

These dangers and many other deficiencies are due chiefly to one underlying defect, for which no one in particular is to blame, but which has come about rather by force of circumstances, and consists of the simple fact that we are endeavoring to do an extensive Foreign Mission work on the same basis that is in vogue for the ordinary Home Mission work in our weaker American Presbyteries. Conditions, requirements and expenditures for our Mission are, or should be, with few and

slight exceptions, identical with those prevailing in our Mexico Mission. Many of us are wondering when our



Guillermo Walls, candidate for the ministry; former student at Tex.-Mex. Institute, now taking a special course in Sunday school work at Assembly Training School, Richmond, Va.

beloved Church will come to a realization of the wonderful opportunities, and the favorable conditions of the United States as a Foreign Mission field—a Foreign Mission work that is literally thrust upon us, and the doing of which, even as a matter of “National Defense,” is worthy to rank along with Mr. Wilson’s program. Are we going to do as usual, awaken when the opportunity is about to slip?

#### EFFECTS OF THE MEXICAN REVOLUTION.

The writer was in Laredo on a certain day, and saw some 5,000 Mexicans in a few hours cross the bridge into Texas. Forced to leave their homes and country, they hurried to seek a refuge

from the dangers and hardships produced by war. They were literally fleeing for their lives, leaving all behind, and coming, poor and helpless, to become American citizens, either temporary or permanent.

This is but an extraordinary instance of what has been for several years, a constant stream of haven-seeking refugees flowing this way. This breaking away from old ties; this passing of a forced crisis, and coming to breathe a new atmosphere of liberty; this transplanting to a changed environment on the part of the Mexican, all combine to produce a fine opportunity for the preaching of the gospel. Everything in the situation favors a cordial reception of the gospel message. War has shaken the foundations of Mexican society, and caused thinking people to turn elsewhere in search of a more solid basis for the future structure.

Now that the war is nominally over and the clash of arms has ceased, the resultant economic conditions are such that a large per cent. of the refugees are making, at least as yet, no move to return; and, while many are returning, still others are coming this way.

The small efforts that we have been able to make among them causes us all the more to regret the inadequacy of our force to conduct a campaign such as would be necessary properly to take advantage of these golden opportunities. In case our work in Mexico continues to occupy its present territory, there should be brought about some closer relationship in order to supplement the labors and conserve better the interests of the two Missions.

If the Church at large will do its duty by the Assembly’s Home Mission Committee, so as to justify its launching out into the deep as concerns its work in all departments, including its Foreign work, it will in all probability soon show such results that everybody will wonder why we didn’t do that before.

*San Antonio, Texas.*



## BORDER NEEDS—FOOD FOR BODY AND SOUL.

REV. C. R. WOMELDORF.

**T**HIS has been a year of gains and losses. The sailing is not always smooth on Mission seas.

The local and present opportunity, however, is greater than ever before. Thousands of Mexicans have sought refuge here. Many of these have never heard the gospel, and many probably never would have heard it except for actual revolutionary conditions.

Lawyers, doctors, governors, generals, as well as many widows and the poorer classes are hearing the Word; even the former President Huerta, who is now dead, had a talk on religion and was presented with a Testament.

Just as I write this, the situation is grave on account of the murder of eighteen Americans by bandits. We have had many Mexican callers today and inquiries, and there are rumors of intervention by the United States, etc. El Paso, however, is quiet as these corpses lie at this moment in the undertaker's apartments.

What may develop in the future of Mexico, no prophet can foresee. The horizon is far from clear, and the way uncertain. We can only exclaim, Poor Mexico! Five years of revolution, and with each changing period more chaotic and less reassuring.

If we could have given the Mexican people the gospel during the past century, these years of revolution might never have come. In these modern times, with an insufficient effort to evangelize a neighboring people, there is always the possibility of producing a political and perilous upheaval. Now, the Mexican must be, and will be evangelized.

We have finally succeeded in getting for our Mission a neat and commodious building, situated on a good corner lot. The church building is of red pressed brick, planned for gallery and rear extension when needed. There are three separate Sunday-school class rooms, and screens for separating four more class rooms in the main auditorium.

Part of Revolutionary Army on the march.



The Ruin wrought in Juarez.



The dead wagon -



Death's toll.



A few of the thousands of refugees.



A refugee camp in Texas guarded by U.S. troops.





The total seating capacity is about four hundred. The small adobe building in the rear is to be used for school, janitor, etc. Picture of this new church will be found on page 169.

The cost of this entire equipment, which has been greatly needed for a long while, is only \$5,532, including furnishing and the lot. Of this amount, the Assembly's Home Mission Committee gave \$3,550, from the offerings of Home Mission Week in 1914. Friends in El Paso and elsewhere contributed \$1,504.08, besides material, etc. We have a small debt remaining of \$500, which we are very anxious to have removed; in order that all the efforts of pastor and people may be devoted to the great work of ministering to the needy bodies and souls that are all about us.

Diagonally opposite our church, is the public school for Mexican children, which has an attendance this year of 850. Nine blocks away is another school for Mexicans, the largest public school in the United States for foreign-speaking children, where 1,350 young people are being trained for American citizenship, as far as a purely secular education can give such a training. As only English is taught in these schools, some of the children have to learn the lan-

guage before entering; hence the necessity for our Mission day school, which has at present accommodations for only 25 or 30 pupils. This school gives us an opportunity to reach many Mexican children at an impressionable age.

Our Sunday school has more than doubled, as has the general attendance, in the little time since we have had our new building. The numbers of members received have not been relatively as great because of certain abnormal conditions.

Last Sunday night we received into communion a Mexican general, after twenty-five years of military life. It is interesting to know that General Perea was in the Mission school at Matamoros, Mexico, until thirteen years of age. Another who has had fifty-two years' experience in military service, has been twice to our church.

I must add that there is great destitution among the refugees—scanty clothing, sometimes no bedding, and little food. A father came to me recently, and asked if he could give away or sell his little baby, a few days old. It is an opportune time to feed both the body and the soul of these long oppressed people who have sought asylum in our midst.

*El Paso, Texas.*

## THE MEETING OF TEXAS-MEXICAN PRESBYTERY.

MISS E. V. LEE, a Foreign Missionary at C. Victoria, Old Mexico.

THE Texas-Mexican Presbytery has just had its fall meeting, in "Sion" church, the Mexican Presbyterian church in Laredo, Texas.

This meeting was preceded by a series of services held by Sr. Elias Trevino of San Marcos, a good man and a fine preacher. The services were well attended, and, from the first night there was marked interest. Fifteen came forward, evidencing their wish to lead a Christian life, and at the closing service, nine signified their acceptance of Christ. One of these had accompanied me each night to the meeting after

her day's work, and of her sincerity I felt sure.

These nine and two others were received on the following Sabbath. A rigid examination was given them, and among other things they were told that they should not keep in their homes any images or pictures of the Virgin or saints. The young woman who had gone with me, came to me in some perplexity. She told me that her mother had many of these images and pictures, and asked me what she should do. I told her that of course she could not compel her mother to destroy them, and

that she could only wait and use her influence.

The Texas-Mexican Presbytery, "Mexico-Tejano," as we call it, is not a very large body, but it certainly represents a good deal of territory. One member, Rev. C. R. Womeldorf, came from El Paso, nearly eight hundred miles distant. He brought news and the picture of his new church, so lately completed.

Rev. R. D. Campbell came from San Antonio. His hands are always full, for besides his work there, he is chairman of the Presbyterial Committee of Home Missions. Mr. Campbell longs for the day when he, too, can report a new church building. It is sadly needed in San Antonio. Are there not some who will send him help toward this new church for the Mexicans in Texas?

From all the churches came reports of more members received; of greater interest than ever before. The field is white for the harvest, and each man, Mr. Campbell thinks, is doing the work of two. This special interest, they believe, is due to the war conditions on the border. All this suffering and sorrow has made every one think more of the eternal things.

The churches have not been able to keep up all their contributions. Two things have made it difficult. Work is hard to get. All Texas is thronged with refugees, who beg for work at almost any price. And the depreciation in the price of cotton is the other reason.



The Presbyterian Church at Laredo, where the meeting of Presbytery was held.

Nevertheless, the spirit of hope and earnest effort is strong. The reports of all the workers rang with enthusiasm, and plans were made for even greater efficiency.

At the communion service Sunday night there were perhaps more than sixty communicants. As already stated, eleven new members were received and eight children were baptized. It was a lengthy service, which all seemed to enjoy.

The Laredo church and its pastor, Rev. C. C. Acevedo, gave the Presbytery a warm welcome and cordial entertainment. It was a very good meeting, one which will leave many happy memories, and one which will be a stimulus to the church here. The Foreign missionary who writes this was glad to be with them, and to do what she could. They are a faithful band, these workers of the Texas-Mexican Presbytery.

*Laredo, Texas.*

We are counting heavily on "Survey Week," March 12-19, to build up the Survey's circulation. No special notices have been sent out. This is our warning to friends to duplicate last year's "Survey week" results, and if possible, do better.

## HELP GIVEN AND NEEDED IN THE MEXICAN WORK IN TEXAS.

REV. JUAN G. CAVAZOS.

**T**HE help which the American Presbyterians are giving to the Mexican Presbyterian work is of two kinds: material and moral.

### MATERIAL HELP.

It is a well known fact that a number of churches are supporting one or more missionaries in the foreign field, and that generally the people have been very liberal in supporting this cause. This being true, it seems strange that not all the people who show so much enthusiasm, and contribute so liberally to the Foreign Mission cause, show the same enthusiasm and give the same help to the evangelization of the foreigners here in the United States.

By this we do not intend to say that they are not helping in such work, for this they are certainly doing, but not with the same readiness as is manifested toward the work abroad. The Mexican Mission work is itself an example of this. For the "Foreign" work in Mexico, funds have been forthcoming with great liberality, both for the support of the workers and for the building of churches, schools, etc. For the work among the Mexicans here in the United States, help is given, but apparently not with the same "gusto" and liberality; although the Mexicans to whom the gospel is preached here are (especially in these times of war) the same as those to whom the gospel is preached in Mexico.

We who have preached the gospel in Mexico and are now preaching it among the Mexicans in the United States, know that, if we had the necessary equipment and support, we could do a better work here than in Mexico, and that a large number of Mexicans, refugee here, would return to Mexico carrying the gospel with them. We firmly believe that the funds which could easily be given for the work here would

produce magnificent results for the Mexican work in general. The size and the needs of the work are very great, there being more than 400,000 Mexicans within the bounds of the Texas-Mexican Presbytery.

### MORAL HELP.

But material help is far from being the only kind that can be given, and which we hope our American brethren will give to the work among the Mexicans in Texas. The moral support that might be given is a very great factor, whether it be by word, simply expressing their interest in the work, or speaking of it to their respective congregations, or, and this very especially, by attending our services from time to time. Our American Presbyterian brethren can scarcely imagine what a great encouragement it is in our work when some of them are seen in our services, nor what a great influence they thus exert upon the minds of the non-evangelicals.

The writer of this article has had a marked experience of this fact. In Kingsville, the American brethren contribute financially to the support of the work, but a help which is even greater, and one whose value can not be measured in money, has been given by mani-



Mexican Presbyterian Church, Kingsville, Texas.



festing their interest in other ways. For example: one young lady teaches a class in the Sunday school, another is the organist, and many others give their presence in the services, including the beloved Dr. Chandler when his other duties permit, and even the little Baseball Club has come, and invited our boys to have a game with them. All these things have helped the Mexican work at Kingsville to an extent that the American brethren themselves can scarcely realize, but which we appreciate to the full extent.

In some other places, too, the same spirit of interest and helpfulness is exhibited, but many of the American friends seem to believe that their presence in our meetings serves no good purpose. They say: "After all, we don't understand! Why should we go?" To these good people we would say:

"Go, not for the benefit you may receive, but for the good you may do!"

The presence of Evangelical Americans in the Mexican churches helps to combat the falsehood purposely propagated by Romanists among the Mexicans, namely, that only the poor and ignorant classes are ever Protestants. But when they see a number of respectable Americans, and always the real Evangelical people are the most respectable, they immediately change their views in this respect, and feel an impulse to attend our meetings. The day that the American Christians generally express in this way their genuine interest in the religious work among the Mexicans in Texas, that day they will render us a real service, and we shall have greater fruitage in our work.

*Corpus Christi, Texas.*

### DAY IS BREAKING.

Earth is waking, day is breaking!

Darkness from the hills has flown;

Pale with terror, trembling error

Flies forever from her throne!

Up, to labor, friend and neighbor;

Hope and work with all thy might.

Heaven is near thee, God will see thee,

He doth ever bless the right.

Earth is waking, day is breaking!

Fellow toiler, bend thine ear;

Hear ye not the angels speaking

Words of love and words of cheer?

Then to labor, friend and neighbor,

With thy soul's resistless might;

Never fear thee, God is near thee,

He doth ever bless the right. —Anon

### THE ANNUAL MEXICAN CAMP-MEETING.

REV. E. TREVINO.

FOR more than twenty years a group of Mexican churches now belonging to the Texas-Mexican Presbytery, have been holding the Camp-meeting every summer.

The good results obtained in the intellectual, moral and spiritual education of the people who come to this meeting, and the evangelization of a great many others, have been principal motives to keep up this meeting.

This meeting cost a good sum of money, work and sacrifices to the people. All are poor, and have to labor

hard for their living, but these good Presbyterians are always willing to make sacrifices in order to extend the Lord's Kingdom.

This meeting represents the united efforts of these Mexican Presbyterians, who are highly interested in the salvation of their fellow-citizens. They know by their own experience the great need of their brethren, and they know also that this need can only be supplied by the gospel of their Lord, Christ Jesus. They know now how far they were from the true Savior before they



At the Camp—The Main Tent.

A part of the male contingent.



were converted.

I have made a very conservative calculation of what the Camp-meeting cost these faithful Christians, and I have concluded that it cost them very near one thousand dollars each year; that is, counting the personal expenses they have to make for camping the ten days that the meeting lasts.

These meetings are in the whole a missionary enterprise, its unique object is to save the unsaved, and bring them to Christ their Redeemer. Of course in doing this they themselves were also benefited. Much emphasis is placed on the personal work, and especially with the young people and the children.

During the Camp-meeting we have from five to nine services each day, so any one can see that our camp-meetings are not an occasion of easy time, but a real campaign against the Devil and his work of destruction.

The Camp-meeting is already known by thousands of people, and it is a thing of such importance that people come from great distances to be present. At this meeting we always have good speakers, and have something special for every age, condition, and sex.

The ever much loved Dr. A. L. Phillips, the well known Dr. Arcadio Morales, from the City of Mexico, and the eloquent and wise Dr. Juan Ortiz Gonzales have been among those who have been with us in these Camp-meetings.

May our Heavenly Father grant us to continue these Camp-meetings for many years yet to come, and use them as means for the salvation of many



Three Trevinos—Miss Esther is a helper in the Mexican work; now a student at Daniel Baker College.



## THE STORY OF A WEDDING PRESENT.

MRS. R. D. CAMPBELL.

IN 1882 two young people were married in Linares, Mexico, and one of the groomsmen gave the couple a pocket Testament as a bridal present.

As all were Romanists, the groom was amazed at such a gift. But he read the little book, finding in it the truth, and he was converted. He longed to share his joy with others, and told his wife, who was also converted; then his parents, and all the immediate members of his family.

The years went by, missionary work was opened by our church in Linares, and this man and his family became members. Sometime after this, his wife died; and he afterward married again, his second wife being one of the girls educated in Miss Dysart's school in Matamoros, Mexico. Six children came to bless their home, and three of these are now members of the church, the others being small.

The Revolution in Mexico drove this

family from their home, and they finally reached San Antonio, Texas. The old mother-in-law, a sister-in-law and others came also. They found a home near the Westminster Church, and began to attend the services. The superintendent of the Sunday school organized a special class for them, and asked me to teach them.

As many as fourteen have been present at one service—nineteen have attended at different times. The children bring their little friends with them. They are glad to have a class of their own and study well, both the Bible and the Shorter Catechism; and they learn many texts.

One Sunday I asked why they did not bring their Bibles, and the old man replied, "When we left Mexico we could not carry much, so we brought a Testament and left our Bibles in Linares."

I have written this story of the



Turning their backs on war-torn Mexico.



strange wedding present just as the father told it to me yesterday; and he closed with these thrilling words: "Ever since then, I have been preaching the gospel as I found it in that lit-

tle Testament."

May the seed sown continue to bring forth abundant fruit for the Master.

*San Antonio, Texas.*

## EQUALITY AND FELLOWSHIP IN THE TEXAS-MEXICAN PRESBYTERY.

REV. DANIEL T. TORRES.

I CANNOT esteem or praise too highly the kind and considerate treatment accorded me since becoming a member of this body, and even more the sincere and intimate fellowship among all its members. I must say that I believe this to be the Apostolic fellowship, in which there exists neither caste nor aristocracy, but where all enjoy equal rights and have equal obligations.

My special work is to visit the churches and to arouse an interest and promote the welfare of the Sunday schools in Texas. My first impressions of the Texas-Mexican Presbytery were received in the hospitable home of Brother Trevino. I shall never forget it—the kindest and most cordial reception I had ever experienced. The same is true of all the places I have visited during my first six months' work.

Each day I am more convinced that, for my people, the denomination which is best adapted to their manner of thinking is the Presbyterian, for its system of government as well as for the equality and fellowship that it exhibits. We are firm believers in the equality of rights as taught in the Word of God. We love, moreover, liberty as defined in that same Word, as taught in its pages and as exemplified in its institutions. And I believe these are the principles best adapted to the temperament of my people.

It is true we need teachers, but teachers who teach by their deeds as well as with their words. That we are not yet apt for the direction of our own affairs is true, but this is due to the insufficiency of the instruction we have

received for the needs that exist.

Now, more than ever, "a great door and effectual" is opened in my native country. If Mexico adheres to the large and liberal plan which its present government is unfolding, the success will be complete, for the revolution is giving a more ample liberty to all the institutions that make for justice and for the welfare of the oppressed classes.

I must say that, should the Department of Sunday-School Extension call me to go to my country to organize



Rev. Daniel T. Torres.

these noble institutions, I should say without hesitation: "Here am I, send me!"

My counsel to the Mission Boards is that, if they wish to continue the work begun but interrupted by the Revolution, now is the most precious opportunity ever. I believe that just now when the spirit of the nation is sadder because of the terrible catastrophe, the people will listen with greater earnestness than ever to the comforting message of the gospel of peace. I feel with my people; I mourn with my people; and I hope that this is the hour when they shall forsake their wicked ways and come to the feet of the Divine Master!

I do not know how my views shall be received and interpreted, but they

are nothing else than the expression of my profound thankfulness to the Christian Institutions and, as is natural, to those people who have interested themselves in me personally. For I consider that all the good that is done to my people is done to me; the same, the evil that may be done.

I beg the earnest prayers of Christians, that our work in this part of the field may be favorably received on the part of our hardened people, a people who now follow after those things that divert and distract rather than the things that make for their eternal salvation. Difficulties are not wanting in the prosecution of this work, but we believe that, with the Lord's help, we may overcome them if we are faithful.

*Corpus Christi, Texas.*

## CHILDREN'S DAY FOR HOME MISSIONS.

**D**IVIDE and Conquer" is but another way of commending the principle of division of labor. In the business world, it is not only recognized but rigidly practised where efficiency is the chief aim.

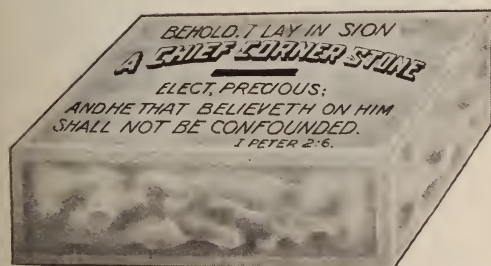
In the sphere of religion, our Lord Jesus emphasized and enforced it in his appointment, "To every man his work." The Church itself is organized on the same principle, and seeks to apply to it every department of its operations. In making provision for its Home Mission service, it has assigned to the children the important feature of Mission schools. It is certainly most appropriate to ask children to work for the intellectual and spiritual redemption of other children.

Formerly offerings in the Sabbath schools for Mission schools were appointed for Fifth Sabbaths; but in the new plan, the offerings in the Sabbath schools have been transferred to the months devoted to Assembly's Home Missions, with special emphasis on Children's Day for Home Missions the last Sabbath of March.

Mission schools for dependent peoples are now being maintained among the Indians, Foreigners, Mountaineers and Negroes. In round numbers we have about forty schools, employing 135 teachers, and ministering to more than 3,000 pupils.

The plan has a twofold object, ministering in the name of Jesus to human need, and at the same time affording a reflex blessing upon the children of our Sabbath schools who take part in the work.

Is there any better way of teaching Missions in the Sabbath schools, and training the present generation for the responsibilities of leadership in the next? Superintendents and teachers who are indifferent to the matter not only neglect an opportunity to assist



This handsome mite box will be sent out.



the neediest classes in the homeland, but deprive the children of their interest in the work and of their fitness for future service.

Beautiful programs and attractive mite boxes are sent to all superintend-

ents, with the earnest hope that they will enter heartily into the arrangement for co-operating with the Assembly's Committee of Home Missions in this splendid service.

## HOW ONE ASSEMBLY'S MISSION SECRETARY SEES HER DUTY.

MRS. JAS. A. DORRITEE.

**W**HEN this Secretary of Assembly's Home Missions was elected, there did not seem to be anything that she might do that would in any way influence anyone else. But looking about for the first duty, it seemed that the prompt answering of all letters was the most obvious, which would show at least good Southern training.

Then all communications from every source must be carefully read. These alone gave much material for future use.

The suggestions from superior officers could be tried and proved, and not simply turned down as "impossible." We never know what we can do until we try.

The leaflet "Duties of Secretaries of Assembly's Home Missions" from the Woman's Auxiliary, has been very helpful.

Letters written to the Societies were short and to the point, and always enclosed some of the leaflets that the Home Mission Committee in Atlanta is glad to supply. The leaflets are on some phase of Home Mission work that the Committee is anxious to have emphasized at that particular time, and we who are charged with the promotion of the cause, should be very active in distributing them.

Much stress is laid upon the apportionment of gifts to the beneficent causes of the Church, as the General Assembly has requested, viz.; 27 per cent. to Assembly's Home Missions. The General Assembly does not specify the proportions to be contributed to

Synodical or Presbyterian Home Missions, Orphans work, congregational benevolences, etc.; but names only the percentages for the beneficent or Assembly's causes and the Bible cause. Therefore, each Society should first take out the amount it intends to give to local causes, and divide the remainder according to the Assembly's plan, giving 27 per cent. of it to Assembly's Home Missions. In cases where Societies have made a definite pledge to one of the Assembly's causes, it is the recommendation of the Assembly that this



Mrs. James A. Dorritee, Secretary of Assembly's Home Missions, in her Synodical, Presbyterian and Congregation.



pledge be paid, and that the Society endeavor so to increase its offerings that the other causes may be proportionately increased, until the Assembly's standard is reached, and its percentages may be followed.

The first posters were a few crisp sentences on sheets of paper large large enough to be seen across the room. They were very crude, printed on large sheets of wrapping paper, using as a brush a piece of twisted paper like a lamplighter, dipped in ordinary ink, afterward a small brush was used; and now a rubber stamp outfit is employed which prints the letters one at a time. The posters are still very amateurish, but they pay. A poster on some phase of Home Mission work that seemed opportune has been used at each meeting of her own Missionary Society. The trite sentences impress themselves on the mind through the eye. The statements are very short and few. The Presbyterian Secretary will find that posters so made will be copied by the delegates as "key" sentences to take to the societies at home.

Short letters from various fields have been duplicated and sent to the socie-

ties. They were personal letters, and emphasized some particular part of the work.

The Mission Study is a most important feature, and to advance it, small beginnings must be encouraged. Programs have been prepared, and questions outlined on two of the small booklets, 5 cents each, issued by the Assembly's Home Mission Committee: "Work Among the Indians," by Mrs. Bella McCallum Gibbons, and "The Country Church," by Mrs. E. P. Bledsoe; so that Societies that hesitate to undertake a regular study book can take up one of these, and so gain in a few simple lessons some knowledge of His work.

And last, but the most important of all, is that we must carry to our Master every thought, every word, every plan, every action, and ask Him definitely to bless it to His service. We are only instruments in His hand, and if we ask Him, He will guide us and enable us to do wonderful work for Him: but if we trust in our own strength, we will work havoc where we would do good.

*Washington, D. C.*

*The Second Missionary Adventure.* By Warren H. Wilson. Revell & Co. Boards. pp. 32. 25 cents, net.

The author of this little book has been for some years the leader of the Country Life Department of the Home Mission Board of the Presbyterian Church, U. S. A., and unquestionably has rendered valuable service in Rural Surveys and related literature.

This last brief treatise is an address delivered recently at Oberlin University, hav-

ing as its purpose the enlistment of sympathy in the sphere of Social Service, designated "The Second Missionary Adventure," in contradistinction to the Student Volunteer Movement, recognized as the first. It presents the subject in an attractive and concrete form. The objectionable features are eliminated, and if confined within the limitations traversed by the author, Social Service would doubtless commend itself to a large majority of Christian people.

#### THE PROGRAM FOR "SURVEY WEEK," MARCH 12-19.

Remember, it is ushered in on Sunday. That is the day for the pastor to announce the canvass and say a good word for the magazine from the pulpit. Then follow six days of rich opportunity, for securing subscriptions. If anything happens to prevent the pastor's announcement, go ahead anyhow. Have bright, fresh sample copies of the Survey in hand. (We can supply them. Say how many), and drive the canvass for all it is worth—that's a good deal!

## CAN YOU TELL?

1. What are some of the advantages of the Every Member Canvass?

2. Mention some of the problems facing our Texas-Mexican Mission.

3. Who wanted to sell his baby, and why?

4. What instructions were given a convert at Laredo, and why was she anxious?

5. In what special way can the Americans in Texas prove their interest in Mexicans in Texas?

6. How does the annual Camp-Meeting promote the work among the Mexicans in Texas?

7. Tell how a little pocket Testament was used by God in saving souls.

8. Why are the Mexican people more than ever inclined to listen to the comforting message of the Gospel of Peace?

9. When is Children's Day for Home Missions? What are you going to do about it?

10. What does one Assembly's Home Mission Secretary think about the use of posters?

11. How is a young Mexican girl helping in the work among her people?

12. When is a witch not a witch?

## SENIOR HOME MISSION PROGRAM FOR MARCH.

Prepared by MISS BARBARA E. LAMBDIN.

O use me, Lord, use even me,  
Just as thou wilt, and when, and where,  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share.

—Frances Ridley Havergal.

1. Hymn—"Hark, the Voice of Jesus Calling."
2. Prayer—That our ears may be open to hear His Voice, and that we may do His commands.
3. Transaction of Business.

## OUR BROTHERS ON THE MEXICAN BORDER.

4. The Brother whom we have not seen.—1 John 4:7-21.
5. A Race Study—The Mexican People.
6. Recitation or Song—"Day is Breaking."
7. Present Conditions on the Mexican Border.
8. Our Texas-Mexican Mission—Bearers of Help and Hope.
9. A Fruit Gift.
10. Present Needs of the Texas-Mexican Mission.
11. Recitation—"Helping together by Prayer."
12. Hymn—"Hasten, Lord, the Glorious Time."
13. Prayer—That the Church may see the wonderful opportunity on the Mexican Border for winning souls and elevating lives; that we may have a share in the work, with the mission-

aries and the native workers, by our earnest prayers and generous gifts; that God will richly bless these self-sacrificing workers in all that they do for Him.

## NOTES.

3. Appoint a committee to see that Children's Day for Home Missions is observed in the Sabbath school, and to assist if necessary in carrying out the program.

Also see that the Executive Committee of Home Missions receives its proper share of the contributions of the society, with the closing of the treasurer's books.

5. Histories and magazine articles.

6. This may be sung as a solo to the tune of "Daybreak," or "There's a Wideness in God's Mercy," or 8. 7. 8. 7. tune.

7. See magazines and newspapers. Show pictures from the Missionary Survey and elsewhere.

8 and 10. See articles in this number and literature of the Executive Committee of Home Missions. Send 5 cents for History of the Texas-Mexican Mission, to 1522 Hurt Building, Atlanta, Ga.



## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA-CONGO MISSION

AFRICA. [44]

## Ibanché. 1897.

Rev. and Mrs. H. M. Washburn

## Luebo. 1891.

Rev. W. M. Morrison.

Rev. and \*Mrs. Motte Martin.

Dr. and Mrs. L. J. Coppedge.

Rev. and Mrs. A. L. Edmiston

\*Rev. and Mrs. L. A. DeYam-  
pert (c).

\*Miss Maria Fearing (c.)

Rev. and Mrs. C. L. Crane,

Mr. T. J. Arnold, Jr.

Miss Elda M. Fair.

\*Rev. and Mrs. N. G. Stevens.

Mr. W. L. Hillhouse.

Rev. T. C. Vinson.

Rev. S. H. Wilds.

Dr. T. Th. Stixrud.

\*Rev. and Mrs. A. C. McKinnon

†Mr. T. Daumery.

\*Rev. and Mrs. J. W. Allen.

Miss Grace E. Miller.

## Mutoto. 1912.

Rev. and Mrs. Geo. T. McKee

Rev. A. A. Rochester (c).

Rev. and Mrs. Plumer Smith.

## Lusambo. 1913.

Rev. and Mrs. J. McC. Sieg.

Rev. and Mrs. R. F. Cleveland.

\*Rev. and Mrs. R. D. Bedinger.

## E. BRAZIL MISSION. [13]

## Lavras. 1893.

Rev. and Mrs. S. R. Gammon.

Miss Charlotte Kemper.

Rev. H. S. Allyn, M. D.

Mrs. H. S. Allyn.

Mr. and Mrs. C. C. Knight.

Mr. B. H. Hunnicutt.

Miss R. Caroline Kilgore.

Mr. F. F. Baker.

## Piumhy. 1896.

Mrs. Kate B. Cowan.

## Bom Successo.

Miss Ruth See.

Mrs. D. G. Armstrong.

## W. BRAZIL MISSION [10]

## Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

## Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

## Campinas. 1869.

Rev. and Mrs. J. R. Smith.

## Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

## Descalvado. 1908.

\*Rev. and Mrs. Alva Hardie.

## N. BRAZIL MISSION. [11]

## Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

## Pernambuco. 1873.

Miss Margaret Douglas.

Miss Edmonia R. Martin.

Rev. and Mrs. W. C. Porter.

## Canhotinho.

Dr. G. W. Butler.

Mrs. G. W. Butler.

## MID-CHINA MISSION. [70]

## Tungliang. 1904.

Rev. and Mrs. J. Y. McGinnis.

Rev. and Mrs. H. Maxcy Smith.

Miss R. Elinore Lynch.

Miss Kittie McMullen.

## Hangchow. 1867.

Mrs. J. L. Stuart, Sr.

Miss E. B. French.

Miss Emma Broadman.

Miss Venie J. Lee, M. D.

Rev. and Mrs. Warren H. Stuart.

\*Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.

Mr. and Mrs. J. M. Wilson.

Miss Rebecca E. Wilson.

†Mr. S. C. Farrior.

Rev. G. W. Painter, Pulaski, Va.

Rev. and Mrs. J. M. Blain.

## Shanghai.

Rev. and Mrs. S. I. Woodbridge.

## Kashing. 1895.

Rev. and Mrs. W. H. Hudson.

Dr. and Mrs. W. H. Venable.

Miss Elizabeth Talbot.

Rev. and Mrs. Lowry Davis.

Miss Irene Hawkins.

\*Dr. and Mrs. A. C. Hutcheson.

Miss Elizabeth Corriher.

Miss Florence Nickles.

## Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.

Rev. and Mrs. Lacy L. Little.

Dr. and Mrs. Geo. C. Worth.

Mr. and Mrs. Andrew Allison.

Miss Rida Jourolman.

Mrs. Anna McG. Sykes.

\*Miss Ida M. Albaugh.

\*Miss Carrie L. Moffett.

Miss Mildred Watkins.

Dr. F. R. Crawford

Dr. M. P. Young.

## Nanking.

Rev. and Mrs. J. L. Stuart.

Dr. and Mrs. R. T. Shields.

Rev. and Mrs. P. F. Price.

## Soochow. 1872.

Rev. J. W. Davis.

Dr. and Mrs. J. R. Wilkinson.

Miss S. E. Fleming.

Miss Addie M. Sloan.

Miss Gertrude Sloan.

Mrs. M. P. McCormick.

Rev. and Mrs. P. C. DuBose.

Rev. R. A. Haden.

\*Mrs. R. A. Haden.

Miss Helen M. Howard.

Miss Millie S. Beard.

Miss Irene McCain.

## Changechow. 1912.

Rev. C. H. Smith.

## NORTH KIANGSU MISSION.

[64]

## Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.

Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. D. W. Richardson.

Rev. and Mrs. J. C. Crenshaw.

Miss Pearl Sydenstricker.

## Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Rev. and Mrs. T. L. Harnsberger.

Dr. and Mrs. Robt. B. Price.

## Hsuehoufu. 1897.

Rev. Mark B. Grier.

Mrs. Mark B. Grier, M. D.

Dr. A. A. McFadyen.

Rev. and Mrs. Geo. P. Stevens.

Rev. and Mrs. F. A. Brown.

Rev. and Mrs. O. V. Armstrong.

## Hwailanfu. 1904.

Rev. and Mrs. H. M. Woods.

\*Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.

Miss Lily Woods.

## Yencheng. 1909.

Rev. and Mrs. H. W. White.

Rev. and Mrs. C. F. Hancock.

## Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.

Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.

Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada McCutchan.

Miss M. M. Johnston.

Miss B. McRobert

## Tsing-kiang-pu. 1887.

\*Rev. &amp; Mrs. J. R. Graham, Jr.

Dr. and Mrs. James B. Woods.

Rev. and Mrs. A. A. Talbot.

Miss Jessie D. Hall.

Miss Sallie M. Lacy.

Rev. Lyle M. Moffett.

Miss Nellie Sprunt.

Miss Agnes Woods.

## Haichow. 1908.

Rev. and Mrs. J. W. Vinson.

L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.

Rev. and Mrs. A. D. Rice.

Rev. and Mrs. Thos. B. Grafton.

## CUBA MISSION. [8]

## Cardenas. 1899.

Mrs. J. G. Hall.

Miss M. E. Craig.

†Rev. H. B. Someillan.

Rev. and Mrs. J. T. Hall.

## Caibarien. 1891.

Miss Mary I. Alexander.

Rev. and Mrs. R. L. Wharton.

Rev. and Mrs. John MacWilliams

## Placetas. 1909.

†Miss Janie Evans Patterson.

## Camajuani. 1910.

Miss Edith McC. Houston.

†Rev. and Mrs. Ezequiel D.

Torres.

## Sagua. 1914.

†Rev. and Mrs. Juan Orts y

Gonzales.

## JAPAN MISSION. [38]

## Kobe. 1890.

Rev. and Mrs. S. P. Fulton.

\*Rev. and Mrs. H. W. Myers.

Rev. and Mrs. W. McS. Buchanan.

## Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.

Rev. and Mrs. H. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

## Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.

Miss Charlotte Thompson.

Miss Lelia G. Kirtland.

Rev. and Mrs. R. E. McAlpine.

Miss Elizabeth O. Buchanan.

## Susaki. 1898.

Rev. and Mrs. J. W. Moore.

## Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.

Rev. and Mrs. A. P. Hassell.

Miss M. J. Atkinson.

Rev. and Mrs. J. W. Hassell.

**Tokushima. 1889.**  
Rev. and Mrs. C. A. Logan.  
Miss Lillian W. Curd.  
Rev. and Mrs. H. C. Ostrom.

**Toyoahashi. 1902.**  
Rev. and \*Mrs. C. K. Cumming.  
Rev. L. C. McC. Smythe.

**Okazaki. 1912.**  
Miss Florence Patton.  
Miss Annie V. Patton.

#### KOREAN MISSION. [78]

**Chunju. 1896.**  
Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler.

**Chunju—Con.**  
Miss Lillian Austin.  
Mr. and Mrs. F. M. Eversole.  
Dr. and Mrs. M. O. Robertson.

**Kunsan. 1896.**  
Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
\*Miss Anna M. Bedinger.  
Mr. and Mrs. W. A. Venable.  
Dr. and Mrs. J. B. Patterson.  
Rev. John McEachern.  
Mr. Wm. A. Linton.  
Miss Elise J. Shepping.  
\*Miss Sadie Buckland.  
Rev. and Mrs. W. B. Harrison.

**Kwangju. 1898.**  
Rev. and Mrs. Eugene Bell.  
Rev. S. K. Dodson.

Miss Mary L. Dodson.  
Mrs. C. C. Owen.  
Rev. and Mrs. P. B. Hill.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
\*Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
Mr. and Mrs. M. L. Swinehart.  
Mr. and Mrs. Wm. P. Parker.

**Mokpo. 1898.**  
Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
Rev. and Mrs. J. S. Nisbet.  
Miss Ada McMurphy.  
Miss Lillie O. Lathrop.  
Dr. and Mrs. R. S. Leadingham.  
Rev. and Mrs. L. T. Newland.

**Soonchun. 1913.**  
Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Coit.  
Miss Meta L. Biggar.  
Miss Lavalette Dupuy.  
Miss Anna L. Greer.  
Rev. and Mrs. C. H. Pratt.  
Dr. and Mrs. H. L. Timmons.  
Rev. and Mrs. J. C. Crane.  
Rev. T. E. Wilson.

#### MEXICO MISSION. [11]

**Linares. 1887.**  
Rev. and Mrs. H. L. Ross.

**Matamoros. 1874.**  
Miss Alice J. McClelland.

**San Benito, Texas.**  
Miss Anne E. Dysart.

**Brownsville, Texas.**  
Rev. and Mrs. W. A. Ross.

**Montemorelos. 1884.**  
Mr. and Mrs. R. C. Morrow.

**C. Victoria. 1880.**  
Miss E. V. Lee.

#### Tula. 1912.

Rev. and Mrs. J. O. Shelby.  
UNASSIGNED LIST. [9]

#### China.

Miss Nettie McMullen.

#### Africa.

Rev. and Mrs. C. T. Wharton.  
Rev. and Mrs. W. F. McElroy.  
Mr. and Mrs. C. R. Stegall.  
Dr. Robt. R. King.  
Mr. B. M. Schlotter.

#### RETIRED LIST. [10]

#### Brazil.

Mrs. F. V. Rodrigues.  
Mrs. R. P. Baird.

#### China.

Rev. and Mrs. Geo. Hudson.

#### Cuba.

Miss Janet H. Houston.  
Rev. and Mrs. J. T. Hall.

#### Japan.

Miss C. E. Stirling.  
Mrs. L. R. Price.

#### Korea.

Dr. W. H. Forsythe.  
Miss Jean Forsythe.  
Missions, 10.  
Occupied stations, 53.  
Missionaries, 349.  
Associate workers, 8.  
\*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see net page.

## STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow "Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission.—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via "Chinkiang, China." For Hsichou-fu—"Care Southern Presbyterian Mission, Hsichou-fu, Ku, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyoahashi—"Toyoahashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."





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